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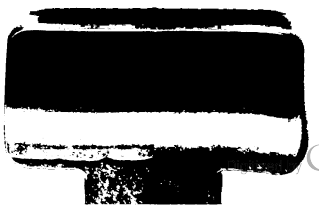
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# JESUS THE CHRIST;
## NEITHER GOD NOR MAN:
## BUT THE UNION OF THE NATURES OF BOTH IN ONE PERSONALITY

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# JESUS THE CHRIST:

## NEITHER GOD NOR MAN: BUT THE UNION OF THE NATURES OF BOTH IN ONE PERSONALITY

Author of

THE CONTINUITY OF HUMAN AND SPIRITUAL LIFE.

THE BOOK OF JOB

MOSAIC REVELATION AND MOSAIC LAW.

PROPHETIC REVELATION FROM MOSES TO DAVID

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OTTUMWA, IOWA

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## PREFACE

This manuscript was originally written at Miami, Florida, beginning January 1st, 1908, and finishing March 8th, 1908. It was rewritten at Ottumwa, Iowa, during winter of 1910-1911.

I. N. MAST

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## JESUS THE CHRIST; NEITHER GOD NOR MAN: BUT THE UNION OF THE NATURES OF BOTH IN ONE PERSONALITY.

In a sense all men are the sons of God. Jesus the Christ is the Son of God in a different sense from this. He is the Son of God in a sense in which no human creature ever was or ever can be the Son of God. To declare the sense in which Jesus the Christ is the Son of God, is therefore the object of this manuscript. To do this is the hope, the purpose and the promise, which spring within me, inspired from without me. If I succeed it will be the joy of my life and the realization of a dream of years. For that dream I am not responsible. It came forth out of the mists of a clouded existence, out of the shadows of unbelief and doubt. It has followed me and has never left me. It has become a part of my life, and at this hour I enter upon this work as the realization of a long abiding promise, a promise which I have never doubted. The promise is from without me. The thought which will be expressed will come from within me. They will be my thoughts absolutely and unconditionally. While this is true, I could not of myself originate them. They lie beyond the power of my own origination. They do not lie beyond the power of my conception. From whence then is their origin? The origin of all thought is the uncreated intelligence of God, the Father. Thought can have no other origin. No creature or intelligence below God has ever originated one

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thought. All thought is received from God, the Fountain of thought. How is it received? In ways and by methods as numerous as are the individuals receiving it. Thought comes to me in one way and by one method; it may come to you by another way and another method. It does not come to me without effort, and it probably does not come to you without effort. Effort is one of the channels along which thought flows from the infinite Fountain of thought into the intelligence of the individual. In truth effort is the principal channel through which thought can be received. I will not say that thought never comes without effort, but I will say that it rarely so comes. By thought, I mean a realization of a truth. The idle thoughts which come and go are unworthy the name of thoughts in the sense in which we are now treating the term. We have no other term by which to designate them and therefore we class all the functions of the intelligence within us, under the general term, thoughts.

For the purposes of this discussion we must make a distinction, and will do it in this manner. That functional exercise of the intelligence which is the result of an act of the will, is thought, in the sense in which we now use that term. All functional exercises of the intelligence which comes without an act of the will, is thought also, but in a very different sense. It should be designated by a different term, because it is essentially different. It is different in its origin, in its

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nature and in its effects. Thought in this restricted sense of the term, is the effect of the functional action of the intelligence when that action is the result of an act of the individual's own will. Nothing which falls below this is worthy of the name or should be included in the term, thought. What then can we designate that functional action of the intelligence which results from the act of another's will, or is incited without the act of any will? I would call it mental activity, as yet undefined and undesignated by any general or commonly accepted term. For the purpose of this argument let us designate such functional activity as a neutral activity of the intelligence. I would therefore classify all the functional activities of the intelligence under two heads: thought, and neutral activities. In so far therefore as these definitions may bear upon this argument and can verify it from his own individual experience. I must however go one step further into a field wherein the experience of the great majority has not led them. The will which incites these neutral activities of the intelligence, may be the will of a being in spiritual existence. In my own case this is true. It has been true for thirty-five years or more of my life, yet it is only within very recent years that I have come into a realization of this truth in my own experience and have been enabled to measure the importance of this as a source of my own thoughts and of my own efforts. Through ignorance I have been led and in ignor-

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ance I have worked up to a realization of some truths which I never could have reached in any other manner. Those which will be declared in this manuscript are included therein.

All periods of our lives are not equally critical in the choice which we make and in the action of our wills which follow such choice. This is a truth which none can appreciate so fully as those who have experienced it. Through many years I have looked back upon one such period in my life, and the thought of it has weighed heavily upon me. Through it I was taught a truth which I could never have learned in any other manner, and without that truth, experienced in my own life, I could never have written that which I have written. It was the trial of my purpose to resist evil when presented under the guise of innocency, and the test of my will power to so resist. If this trial and this test had not been successfully met and overcome the thoughts which have come to be could not have been received by me. I knew nothing of this truth then, and the understanding of it has been of slow growth through a period of many years. It is the law of God, and none escape it whom God wills should receive that which I have received.

That the uncreated intelligence of God is the source and the fountain of all thought, I have declared. In like manner I now declare that the uncreated life of God is the source and the fountain of all life, whether it be the life of man, the life of

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creature above man, the life of creature below man, or the life manifested in the vegetable kingdom. All life which exists in individuality, sprang from the life of God, is a part of the life of God, and must ever continue to be such. While this is true it does not follow that the sum of all created life is the whole of God's existence. The personality, the individuality and the eternal nature of God's existence, are not in conflict with this truth, and in accepting this truth these need not and should not be questioned or denied. Pantheism is not true in the sense in which it would destroy the personality and the individuality of God, as separate and distinct from all his creatures and from all bestowed life. Neither does it follow because of this truth, that all life when it shall have ceased to manifest itself in individuality, shall be remerged or reabsorbed back into the eternal life of the Creator. In one sense this is true of all unaccountable life which has been manifested in individuality of existence and has ceased to be so manifested. It is not true of any life which in the individuality of its existence has been charged with moral accountability. The bestowal of individuality of existence and the imposition of moral accountability therewith, forbid that such life should ever be remerged or reabsorbed back into the life of its Creator, to the extent of destroying the results of such imposed moral accountability. Such results are and must ever be, everlasting joy or everlasting sorrow. This being

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truth, no life which has once existed, charged with moral accountability, shall ever cease to exist in its individuality. This is not saying that its relations to the uncreated life of its Creator, shall always remain the same. In truth such relations shall change in a manner hereafter to be declared. The great thought upon which this whole argument will be founded, is this, that the uncreated life of God is the source and the fountain of all life below God; that individuality of life below God, is a part of the infinite life of God, stricken therefrom by the will and for the purpose of God, and endowed to accomplish that will and purpose. When that endowment includes moral responsibility, such individuality of existence can never cease. Its relations to its Creator may change, and in fact must of necessity change, but never to the extent of the destruction of conscious individuality of existence. This then I take as the source and the origin of all life, and upon this assumption I base my argument and the assertions which follow.

Life, I would define to be a manifestation of power. This is a general definition covering all life. It must be subdivided into classes. The lowest life manifested to us is that of the vegetable kingdom. The only manifestation of power in such life is the power of growth. When it ceases to manifest this power it is dead matter. In the vegetable kingdom life exists, then it ceases to exist. What becomes of such life itself?

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The answer is not material, save to satisfy thoughts which spring from our intelligence. Such life passes into oblivion, or is absorbed and remerged back into the life God from whence it sprang. I prefer to think of the latter as the resting place of such life which has ceased to manifest its one power of growth. The next higher stage of life is that of the animal kingdom, including the life of man. This life, in common with the life of the vegetable kingdom, manifests the power of growth, and with it in most cases some additional power or powers. It is true that some life which is classed as animal, is so low that we fail to find in it the manifestation of any other power than that of growth. This failure is probably owing more frequently to our inability to discern such other powers than to their nonexistence. With animal life there seems to belong the power of will and the power of motion. These powers belong to all animal life except it be in those manifestations of it which are so near to the line dividing the life of the vegetable kingdom from the life of the animal kingdom, if there really be any such dividing line, that in them we are unable to discern their existence. We may therefore set it down as an observed truth, that all animal life is endowed with the three powers named, that of growth, that of will and that of motion. When therefore we observe these three powers existing in any form of manifested life, we unhesitatingly

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pronouce such life as animal. In some forms of animal life we find additional powers which measure its development from these lowest forms. Among such we mention the discernment of right and wrong, and reason in its lowest form. That reason reaches below the plan of man's development seems to me to be clear, but it is reason in its lowest form of development, that form which is the direct outgrowth of instinctive endowment. The powers which spring from instinctive endowment direct, I am not considering at all in this argument because they are not common to all animal life, and this is essential to make their existence of any value in this argument. Instinctive endowment springs more largely from environment than from any one cause. It is a growth through untold generations of a distinctive manifestation of life in the animal kingdom. In this sense it is a divine gift with that form of life. It would be a more proper expression however to say, that the Creator with the gift of life to the first of its species, bestowed a power to develop and to build up an instinctive nature fitted to that environment in which the creature was to live, and using such power, thus bestowed in common upon all, each species has for itself developed and built up its own instinctive nature. Instinct is therefore a development and a growth from one common power bestowed alike upon all animal life, which development and growth have been directed by the special environment of each distinctive species

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manifesting instinctive development. Man first possessed this instinctive power and from it and from his environment built up his own instinctive nature, just as all animals below him have done. In the race of man which became human, there was a further development which will be treated of in its own proper place. In the term, animal life as herein treated, I wish to include all manifested life from instinctive man as the highest manifestation of it down to the line dividing the animal from the vegetable kingdom of life, if there be such line. This life thus bounded, I shall designate as animal life, as the term shall be further used in these writings. When this life ends, whither does it go? It goes into oblivion. That seems clear. It may be reabsorbed and remerged into the eternal life of the Creator who bestowed it, or it may stop short of reabsorption and remerger. I choose to accept the latter as truth, and my reasons for so doing are these. Oblivion is not death in the sense of a cessation of existence; oblivion is death in the sense of a cessation of a manifestation of existence. I believe the latter to be the everlasting state of all animal life as above limited and defined. I believe this because the bestowal of individual life, endowed with powers, by the Creator upon the creature, whatever may be its plane of existence, is in the nature of a gift to that creature, and infinite love and justice forbid the withdrawal of that gift. When the creature can no longer use and enjoy the gift, it rests

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in oblivion. I shall therefore hereafter treat of such life as resting in oblivion, when I shall have occasion to refer to it.

In classifying the stages of life as it has been developed upon the earth, the next higher is the life of man in his existence as a morally responsible being. Such life is an outgrowth from and a development of, the life of man as an instinctive being, just as the life of man as an instinctive being is an outgrowth from, and development of, man's earlier states of existence. Along what particular line of ascent man would be required to trace his origin, back to the lowest plane of his existence upon the earth, is immaterial to this argument. It is sufficient that the best and most profound thought of the world is now united upon such origin and development of human race. Such thought is not founded upon caprice or individual, ideas, but is in unison with the revelation of nature and is in harmony with the inspired revelations of God, spiritually delivered. Over and above both these considerations is the more potent one that truth always appeals to the intellect of man which is earnestly seeking it, in harmonious relationship with that which such intellect already comprehends. Measured by this rule of harmonious relationship with knowledge already acquired, this great truth of man's growth and development up out of a low order of manifested life, fixes itself upon the human intellect, as that period of intellectual development wherein it can be

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received as an accepted truth. It will therefore be treated as an accepted truth hereafter in these writings when we have occasion to refer to it.

Of the life of man, now human, in its lowest manifestation, we can only certainly state that it was endowed with the power of growth and with the power to develop an instinctive nature. These two powers it possessed in common with all other forms of manifested life above the life of the vegetable kingdom. With these two powers, that manifestation of animal which was destined, by the purpose and the will of the Creator, to become human, began its rise towards that estate. To trace that rise would be as impossible as it would be unnecessary. The power to develop an instinctive nature, moulded and fashioned by environment, began its work and never ceased therefrom until after man had passed out of the instinctive into the intellectual stage of his existence. This power then ceased in man, because the purpose of it had been fulfilled and there was no longer any opportunity for its exercise. An unused power soon becomes a dead power. Such development was accomplished, as all development is ever accomplished, by and through individual genius. This subject has been heretofore treated and the argument therein will not be here repeated.

We must now consider human life from the period when it first became human down to the present time. Human life should be defined, as that

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life of man on earth in which he possessed intellectual powers, distinct from his former instinctive powers, and in addition thereto, a knowledge of good and evil. Any life which falls below these requirements fails to be human in our present understanding of that term. Man existed upon this earth before these powers and this knowledge had been developed in him, and the state of that existence was higher than that manifested by any other form of animal life. This assertion is of course not susceptible of proof in any other manner than by the fact that no other form of animal life did so rise as man rose. That is to say, that all forms of animal life which possessed within themselves the powers and the endowment which made it possible for them to rise into the human state, did so rise, whether there were originally one such form only or more than one. The diversity of the human family points to a diversity of origin, but does not establish it. Divine revelation can not be said to establish it or to disprove it as a truth, and whether it be a truth or be not a truth, is a matter of no consequence other than to gratify our laudable desire for knowledge. Whether of one common origin or of diversified origin, the human race is one family within the meaning of the fatherhood of God and the brotherhood of man, because all have reached that state of development wherein they possess intellectual powers in some degree, as distinct from instinctive natures, and all possess some knowledge of good

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and evil. These powers and this knowledge are what makes them human and are that which unite all creatures possessing them into one great human family, equal before God, as all his creatures are. Referring again to this universal harmony of truth with truth which is never failing and which sometimes becomes our sole guide to the discovery of truth, I incline in my own mind to the diversity of the origin of man as a truth but a wholly immaterial truth in connection with this argument. You will therefore understand that when I shall herein refer to human life, I shall always refer to all life upon the earth falling within the above defined limits, without any reference to the line of ascent along which it may have reached the human state of existence.

Human life therefore a distinct state of existence; there is nothing above it which is like it and there is nothing below it which is like it. We as human beings can therefore clearly distinguish and comprehend in some measure, three distinct states or stages of manifested life. We can at least comprehend all these to the extent of satisfying ourselves of their existence and of their distinctive qualities. This is all that I care to assert. If there are three separate and distinct states or stages of manifested life within the comprehension of our unaided intelligence, then it would seem natural and almost selfevident that there exist other such distinct states or stages of manifested life which may be comprehended by other

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intelligence through aids which may be given to it. It is with such other states or stages of life, higher than the spiritual endowment of man, that I must principally deal and I lay down this as the foundation of my beliefs as herein declared. I use the term intelligence in preference to the term intellect for the reason that the former is much more comprehensive, embracing as it does all the spiritual powers of the soul in addition to all the physical or material powers thereof which alone are included in the term intellect. Our intelligence then can by the assistance of aids, take hold of and comprehend the existence of other states or stages of manifested life, which the intellect alone cannot do even if aided. Intellect belongs alone to human life; intelligence belongs to all life both human and super-human. The aided intelligence of the soul may therefore comprehend its own physical and its own spiritual life, the physical and the spiritual life of Christ, and in some measure the intelligent life of God the Father. There are other states or stages of intelligent existence declared to the soul of man through the aid of revelation, but with these we have nothing to do in this treatise and they will not be unnecessarily considered. We take up these respective states or stages of manifested life in their order, beginning with the physical life of man.

The physical life of man is a developed life. It came up out of the lower form of animal life. That

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lower form of life was from its beginning endowed with the power of growth, and with the power to develop an instinctive nature suited to its environment. We know this because we have seen and may study the results of these two powers in hundreds of forms about us. In the same manner we may know that the lower form or the lower forms of animal life out of which came up as a growth the developed races of the human family, were endowed with another power which we will call the power of development through individual genius. Of the results of this power we also have ample opportunities for study. It is a power which still exists in developed man, and is still working for the development of the human race as such. Because it is inherent in the life of man now we may confidently assert that it always has been inherent in that animal life out of which man was evolved, for life in its every form and state, is endowed, when it is bestowed with all of the possibilities and powers which are ever afterwards manifested by it. They may exist unused and dormant through countless generations of such life, and may only be brought into action because of other developments which must of necessity precede their use, but if ever used we can confidently assert that they existed from the beginning of such life and were a part of its original endowment. If therefore we could trace back to its lowest form that manifestation of animal life out of which the life of the human race has been evol-

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ved as a growth or development, we would find this power as an unsued and dormant part if its inherent endowment. In the fullness of time that power began to manifest itself in action. It acted then as it acts now, through individual genius. Individual genius is an abnormal development of one individual along some one line or power inherent in the common life of all its class. The one individual leads out beyond and above the common average of its fellows of its own kind, and the power of growth of which we speak, is the power to grasp, to appropriate and to secure this advancement, and in time to make it the common property of all. In this manner the first step is taken in the great uplift, and every step thereafter is taken in precisely the same manner. Evolution is a child of the ages; its birth was coeval with the manifestation of the first and the lowest animal existence, and it is possible that I might truthfully say, coeval with the manifestation of the first and lowest form of vegetable existence. Its existence as a law is coeval with the uncreated existence of God, and it shall never cease to be manifested whenever and wherever it can uplift created life. To it we owe our human estate; to it we owe our spiritual estate; to it we shall owe whatever possibilities lie before us throughout the endless duration of our individual existence. Evolution is God's law of growth, and the sooner we accept this truth, the sooner will we come into harmony with that law of growth and develop thereby.

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The instinctive life of man was thus evolved from the lower animal form in which it had its origin. Man yet remained solely an animal, without a spiritual nature and without a soul; without an intellectual nature and without intelligence. Man was an instinctive animal, similar to the instinctive animals we see about us in this age of the world. His instinct had itself been evolved from a state of existence wherein instinct itself did not exist. This evolving power inherent in the animal life from out of which man came up, and inherent in some degree in all forms of manifested animal life, had thus given to the developing life which was to become human, an instinctive nature, moulded by and adapted to the environment in which this life then existed. Instinct is a development below the reasoning power. It covers the range of animal existence from its lowest manifested form up to that wherein intelligence begins. Reason is a power of intelligent existence; instinct is a power of nonintelligent existence. The line dividing these two planes of animal existence, is not a sharp and well defined line, for intelligence in a low form reaches down into the instinctive life and instinct in a high form reaches up into the lower forms of intelligent life. No developing life passes quickly out of an instinctive into an intelligent existence. Such change must be a gradual growth, a slow expanding, a change coming through individual effort. There was a period therefore wherein the

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human race possessed low intelligence and high instinctive powers, acting harmoniously for its protection and advancement. That period only ceased when intelligence had so far advanced that instinct was no longer brought into use, and as an unused power it ceased to manifest itself. Instinct I would therefore define to be, That development of animal life which results from the use of the power of growth or evolution inherent therein, as modified and moulded by the environment of the life using the power. Intelligence I would define to be, That development of animal life which enables its possessor to know good and evil as distinguished from right and wrong, and thereby renders it possible for its possessor to recognize and know its Creator. Intelligence remember, is distinct from intellect, just as the instinctive nature is distinct from the instinctive powers. In other words, the instinctive nature develops into intelligence; the instinctive powers develop into the powers of the intellect. Both the intelligence and the intellectual powers are produced by the same law of growth or evolution which produced instinct and the instinctive powers, and are produced in precisely the same manner by that law. I have called this the law of growth or evolution. That is simply a name without definite signification. We must seek to understand this law better, what it is and how it works. To do this let us study within ourselves, our own experience, being assured that if within these we

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find the workings of a law, that law has been a part of the endowment of the life which is now human, from its very beginning as an animal existence not human. Do we imitate? Do we strive to become what we see our superiors are? Do we as children strive to imitate our parents and seek to become what they are and to do what they do? The desire to imitate is born within us. This same desire and purpose and practice are so general and are so universally manifested throughout the human family that we may safely assume and declare that it is now endowed with a law and a power of imitation. This declaration is justified by our own experience and our own observation. If the human race is so endowed now, the life which is now human has been so endowed from its very beginning as animal existence. When I say this I do not mean that such life in its beginning possessed all the developed powers which it now possesses, for that would be an absurd statement; but I do mean that it then possessed in embryo or in possibility, all of the powers which it has since developed. This I hold to be true of all creation everywhere. It is a manifested law of creation, and is no where more clearly declared than in the creation and the development of the individual of the human race. In the unconscious helpless infant lie the germs of every power and possibility which it shall ever develop throughout its unending conscious and individual life. This is as true of that animal life

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which is now human, as it is true of the individual life of each and every one of the human family. This is what I mean by the assertion that the germs, the possibilities, of all we as a human race now are and possess, existed in embryo in that lowest form of animal existence from which man sprang, while it was yet in that lowest form of its existence. This is what I mean when I assert that through this law of growth or evolution has come to us as a human family, all that we now have and all that we now are. The method of evolution is through imitation. Thus understood I would therefore assert, that evolution is the law, imitation is the method, and development or growth is the result. The human race is still developing by the force of the same law and by the same method.

If then we are to account for our present possession of intelligence, of intellectual powers, and of our present physical development, by and through the law of growth or evolution, how may we account for our possession of a soul? By that same law and by the same method. At first thought it would appear that we had reached the limit of growth or evolution when we had derived from it intellectual powers and an intelligent human existence. This however is not correct and there is no reason why it should be so. The laws of God are eternal in their existence and are universal in their application along such lines where application is possible. Growth and evolution is

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as possible in the spiritual life as it is in the physical life. It is a universal law applicable to all created existence. If we call it the law of growth or development only, this may be more readily accepted. This is all or at least the substances of what it is. Spiritual life is therefore evolved from intelligent human life, not by special act of creation, but by the operation of a creative law. In order that we understand this truth we must inquire what the spiritual life and the spiritual nature of man, are. To do this and to make the explanation plain, is not an easy task. The difficulty lies in the vagueness of our comprehension of our own spiritual selves. We comprehend our own physical lives fairly well, but when it comes to our spiritual selves we are often in profound ignorance. For this reason it becomes necessary for me to enter into this subject in fuller detail than I otherwise would desire to do.

The spiritual nature of man is an outgrowth from, a necessary complement of, an intelligent existence. The spiritual nature and the spiritual existence are founded upon intelligence alone. Nothing else can produce or sustain them and they cannot exist without it. On the other hand intelligence cannot exist without the existence of its complement, the spiritual nature and the spiritual existence. In order therefore to understand anything concerning spiritual existence and spiritual powers, we must define and understand intelligence. I have before said that intelligence

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is distinct from intellect, just as instinctive nature is distinct from instinctive powers. Instinct is an attribute of the controlling power which in animals we call, life. Intelligence is an attribute of the controllng power which in man we call, soul. Instinct is not the only attribute with which the individual animal life is endowed. Intelligence is not the only attribute with which the soul of man is endowed. Instinct is not the life of the animal. Intelligence is not the soul of man. Life is above the instinct of the animal. The soul is above the intelligence of man. The soul is therefore the ultimate source of power in the individual life of the man, just as the life is the ultimate source of power in the instinctive animal. Soul is therefore a development from life, and intelligence is therefore a development from instinct. The intellectual powers of the soul are in like manner a development from the instinctive powers of the individual life of the animal. As instinct and the instinctive powers cannot exist without the coexistence of an individual animal life governing and using them, so intelligence and the intellectual powers cannot exist without the existence of an individual soul governing them. This is what I mean by saying that the spiritual existence of the soul is the complement of the intelligence, just as individual animal life is the complement of instinctive animal nature. The soul is therefore life endowed with everlasting spiritual existence. The soul is an evolution from animal life not so en-

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dowed. The animal life which became human, was endowed with all these possibilities, in embryo, from the beginning of its existence as life. Whether any other forms of animal life are so endowed it is not necessary to inquire or consider. It is sufficient to assert that the form of animal life which became human was so endowed from its beginning, and the fact of its development is the proof of the assertion. Intelligence is not the only endowment of the soul just as instinctive nature is not the only endowment of the individual animal life. This then leads us up to a definition of the term intelligence, as being an endowment of the soul of man, which enables it to comprehend things material and things spiritual. In like manner we would define instinctive nature to be an endowment of individual animal life, which enables it to comprehend things material within the immediate scope of its own environment. I have now laid the foundation for the next step which is the hardest one of all to accept. The soul is everlasting in its conscious existence. Animal life is not so, at least we have no authority to so declare it, and the opposite seems to be in harmony with those truths which we have accepted and think we know. We therefore in our judgment consign nonintelligent animal life to oblivion, not to extinction. If nonintelligent animal life is doomed to oblivion when it ceases to manifest itself in earthly existence, why is it that we promise to ourselves unending conscious and individual ex-

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istence? The reasons are numerous. One of them is that such life is declared unto us by divine revelation. Its existence is God's revealed truth. This perhaps should be sufficient, but it is not in itself satisfying to all human beings. The doubt lies, of course, in the authenticity, the force and the interpretation of this divine revelation. Discarding that, we are helplessly lost in conjecture. Let us therefore hold fast unto divine revelation as the strongest proof of our future conscious existence, and add thereto all within our power which may confirm it. This is the purpose only in part, of this argument, for outside of this truth it is absolutely essential to an understanding of what I have in mind to present.

Intelligence is broadly distinguished from instinctive life and nature. And in this distinction, to me, lies another proof of the unending quality of the spiritual existence of the being possessing it. To me the difference between instinct and intelligence is broadly and best stated in these words; Intelligence comprehends good and evil; in stinct comprehends only right and wrong. Therefore whenever and wherever intelligence is found to exist, a moral quality is added to the act of the individual. No moral quality can attach to the act of the creature possessing instinctive powers alone, and with such powers only, a knowledge of right and wrong is alone possible. The creature rising out of the instinctive into the intelligent plane of existence assumes new relationships to-

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wards its Creator, new obligations towards itself and its fellow creatures, and develops within itself powers which before existed in the instinctive creature, only in embryo. These powers come into recognition and use as a necessity, with the knowledge of good and evil. They pertain to the spiritual in man, and pertaining to the spiritual only, they constitute a part of the spiritual nature of man which begins its manifestation in man with the acquisition of its knowledge of good and evil. It is the spiritual in man which can alone take cognizance of the moral quality of an act. This cannot be done by any form of life below an intelligent existence, or by any form of power below the spiritual power. The first faint comprehension of good and evil, by a member of the race now human, therefore marked the springing and the flower of both an intelligent existence and of a spiritual nature in such individual. These all came by the same law and by the same method which had brought that life which then first became human, from its lowest manifested animal existence up into a preparation for this last and final step which rendered it human. The soul of man is the individualized life of its possessor and becomes the power that controls all that the man is. The individualized life of the instinctive animal,is in like manner the power that controls all that it is. Now this latter power cannot take cognizance of good and evil, has no moral responsibilities, and has no reason for continued existence

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after that the powers which it controls have ceased to manifest themselves in earth. It therefore passes into oblivion with the death of that individual existence which it controlled. On the other hand the soul of the intelligent creature does take cognizance of good and evil, is charged with a moral responsibility, does have a moral quality attached to its every act, does possess and control new powers unknown, because undeveloped, in man in his lower plane of life, and it does continue to live and to use these newly developed powers after death has destroyed all those powers which belong to the earth life.

There is another reason why the soul's life is continued after physical death. It is that the soul can act independently of, and without the aid of, the powers which belong alone to the human or earthly life. It is therefore a manifestation of life capable of action after human death, because it is possessed of powers, independent of all human existence. The proof of this lies within our own selves. We may be able to read it in our own experience or we may not be able to do this. For those who can so read it, it is an indisputable proof.

There is another reason why we may confidently accept the truth of the soul's continued conscious existence, and that is because of its knowledge of good and evil and its power of choice. The knowledge of good and evil and the power of choice, render joy and sorrow possible. In fact they com-

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pel one or both of these. No soul thus endowed can escape moral responsibility. The three go hand in hand and are inseparable. Neither can any soul, having once reached that development, charging it with moral accountability, long escape the exercise of this power of choice. Knowing both good and evil it must either choose the good and eschew the evil or it must choose the evil and ignore the good. Every such act in itself begets a moral state. A moral state is impossible without the accompaniment of joy and sorrow. Joy or sorrow cannot enter into or become a part of any form of life, until that life has entered into a moral state. Joy and sorrow are therefore never felt by an instinctive creature. They feel gladness and its opposite, depression or sadness, but can never rise to the plane of joy or sink to the plane of sorrow. Joy is based upon and implies approval of our Creator for that which we have done, and sorrow is based upon and implies disapproval of our Creator for that which we have done. The instinctive creature can neither rise or fall to either plane. The gladness and its opposite, depression or sadness, which are manifested by instinctive animals, based upon the approval or disapproval of their master, man, is the nearest approach to joy and sorrow which the instinctive creature may ever know. They are a type of what every accountable soul must sometime feel. This instinctive life which has thus developed and ripened into the accountable soul, and has

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become endowed with a knowledge of good and evil, and has exercised its powers of choice, and has thereby entered into a moral state of existence, wherein it must know joy or sorrow as the result of such choice, assumes a new relationship towards its Creator, which relationship is inapplicable to all creatures below it in the plane of their existence. This new relationship is founded upon the soul's knowledge of good and evil, its power of choice between them, resulting in an experience of joy or an experience of sorrow, its power to know its Creator in some measure, its power to worship him in some degree, and its power to obey him or to disobey him as a matter of free choice. All these powers, privileges, and responsibilities, go with and become a part of the knowledge of good and evil, whenever and wherever that knowledge exists. Infinite justice and infinite love forbid that the one should be bestowed and the other withheld. Having bestowed these upon a creature, these same infinite powers forbid that the creature should ever cease to exist in individual conscious life. It cannot cease to exist, because the soul thus endowed, possesses the means of manifesting individual life through these new found powers which are above and independent of all the powers which it possesses as a part of its material existence. This power of manifesting life, is curtailed by human death to the extent that it loses all those powers which pertain alone to its earthly existence. This at most

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can only be a narrowing up of its life as viewed by us from our earthly standpoint. Of the broadening out of that existence through the development of the spiritual nature, freed from its earthly nature, we cannot have knowledge until it shall have become to us an experience. These to me, satisfying assurances are all added to the assurance of divine revelation, that the soul of man shall not cease to live.

In the foregoing I have sought to present the law of growth, of the law of evolution, in the development of a higher form of existence from a lower, which development is accompanied by an unfolding of powers which before existed only in embryo. It is a great law and a great truth, which mankind is now rapidly comprehending and accepting. This law and truth are not plainly declared by divine revelation, because if so plainly declared they would have been rejected by the undeveloped intelligence of the human race. They are therefore declared by figure and by symbol, by metaphor and by legend, and it is left to the developed intelligence of the human race to apply this revelation to the recognized and accepted law and truth. When rightly understood there is no conflict between them. In the foregoing my task has been light for I have simply appropriated and used the thoughts of others before me. In that which is to follow I will more nearly stand alone and unsupported. My conclusions may be accepted or they may be rejected, and which it be, con-

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cerns me but little for the object of these writings is neither praise nor profit. I have a duty to perform and will do it, let the results be what they may.

I see and can comprehend another law of creation as distinctly outlined by divine revelation as is the one we have just considered. It is the reverse of that law, or creation from the infinite life of God, downwards. The former law, or creation from the lowest forms of animal life, upwards, of necessity ends in the spiritual life of man. Evolution can reach no farther than this because the law of evolution must have a material existence out of which it may evolve. It is the material law of creation, and ends in that spiritual existence which is an outgrowth from, a development of, the highest possible material existence, which is the human life of man. Spiritual life can only exist when physical life has preceded it. It is the complement of physical life and is as impossible without it as is a shadow impossible without a material object to cast it. Do not understand me from this to assert that spiritual existence is the shadow of our material existence, forI simply use this as an illustration of the truth that it is an impossibility without a preceding material existence. How and why this is true cannot be considered here. Creation is therefore divided into two great subdivisions; from the lowest form of material existence, as matter only, up to including the soul and the spiritual life of

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man; and from the uncreated and infinite life of God down to and including the spiritual life of Christ the Son. Thus is the creative power of God manifested and revealed to all his intelligent creatures in its infinite perfection. Any creation embracing less than this would lack in such revelation of the Creator. There must exist therefore a life above the spiritual life of man, and that life must of necessity be revealed to the intelligence of man. When the Creator bestows intelligence upon a creature, and with it, of necessity, charges such creature with moral responsibility and the capability of joy and of sorrow as resulting therefrom, he also assumes towards such creature a new relationship. Infinite justice compels that such creature should have such revelation of the Father, given to it, as will enable it to know him in some measure and to worship him according to its power of worship. This truth the finite justice of man can accept and comprehend. We thus find in the life of Christ the Son, a completed and perfected revelation of the Creator's infinite creative power. This is only one of the revelations which Christ brings to us in his own person and life, but it is a very important one. God must reveal himself to his intelligent creatures as infinite in his creative power. To do less than this would be to create in some one or more of his intelligent creatures, a doubt as to the infinite nature of that creative power. To thus leave room for a doubt to enter into the experience of any in-

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telligent creature, is foreign to the purpose of God as Creator. We can assert this because of what we can comprehend of the infinite nature of the manifestation of that creative power. If we the lowest of God's intelligent creatures can feel the need of and can comprehend this truth, how much more clearly would those intelligent creatures who are nearer God than we, comprehend and feel this need. The perfection of this revelation in the birth of Christ the Son, gave joy to the intelligences higher than man, for reasons that man could not then comprehend. It canceled doubt in all intelligent creatures above the plane of human existence, and left no reasonable cause for doubt to human intelligence. Christ's mission was largely to perfect the revelation of God to man, and the revelation of God to those of his creatures above man. This truth will be further considered hereafter. We now confine our thoughts to the stages of manifested life completely revealed and perfected by the human and the spiritual life of Christ. The revelation of God as infinite in his creative power, must declare manifested life in every stage or degree of intelligence from the uncreated and infinite life of the Creator down to the spiritual life of the human race; and must also declare manifested life in every stage or degree possible from inanimate material existence up to and including the spiritual nature of man, which is the ultimate development of such ascending scale of life; and it must also show to those

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creatures capable of comprehending it, a material existence devoid of life, but sustaining the lowest forms of life. It was this creative revelation which Christ perfected in his own individuality. This was not all the revelation of the Father which Christ perfected, but it was one part of it, and to intelligence higher than man, a very important part of it. The intelligence of man is too feeble to fully comprehend the importance of the perfection of this part of God's revelation of himself, as a perfect and infinite Creator, to intelligence higher than man. Before the coming of Christ all creatures above the plane of human and spiritual intelligence, had not remained faithful to the thought and the truth of God's eternal life and infinite powers. Divine revelation is our only authority for this assertion, and it is sufficient. No creature, human or superhuman, ever disobeyed God except through a doubt as to his eternal existence and infinite powers. This we may know to be absolute truth within our own plane of intelligence, and if we may know it in our own existence we may safely assume it as a universal law running through all intelligent existence. Christ's life and Christ's coming in his individuality, filled the one gap which remained unoccupied till then, and rendered perfect this the greatest and the plainest revelation of himself which God has given to his creatures, whatever be the plane of their intelligence.

Life from the uncreated and infinite life of God, down to the existence of inanimate matter, is di-

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vided into stages or degrees of manifestation. By stages or degrees of manifestation I mean the manifestation of some power not before manifested in the lower orders of creation, or the elimination of some power heretofore manifested in the higher orders of intelligence. Nothing short of this would constitute a distinct stage or degree of manifested life. Therefore when we consider the perfection of God's revelation of himself as Creator, we have to do with the addition or the elimination of manifested powers, only. We have nothing to do with species, varieties or families, in the lower planes of existence, nor with individuals in the higher planes, except in that one plane of existence into which one individual alone was ever created, the only Son of God. We know that in the lower orders of creation the same power or the same combination of powers, may be manifested in a variety of individuals almost infinite. All these together however only manifest one stage or degree of manifested life.

Life then in this comprehensive meaning of the term, must be considered in stages or degrees of manifested power or powers. We will begin with the lowest manifestation of life of which we, unaided can take cognizance. Such is that lowest form of animal life which can alone manifest to us, unaided, the one power of motion. Such life may have and undoubtedly does have other powers which are beyond our ken, but with such powers we do not need to deal in this argument, neither

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do we need to deal with that lower life which we know to exist but which is beyond our unaided power of observation. The principles upon which life is created and manifested are all that we now seek, and in establishing these it is unnecessary to go lower than unaided perception. I will therefore in a general way say that the lowest form of manifested animal life is limited to one power, that of motion. It may be that there are forms of animal life so low that they are denied even this power of motion, but if there are such their existence lies so near the line dividing the animal from the vegetable kingdoms of life, if indeed there be such line, that their investigation belongs to the field of material science and not to the field of spiritual psychology. Besides the power of motion I have heretofore referred to the power of growth as inherent in all forms of animal life, even the lowest, and also to a possible power of choice in even these lowest forms. Whether these latter powers exist in any state above the embryo state and undeveloped form, is impossible to determine, and I therefore prefer to assume that the lowest form of animal life manifests only the one power of motion and the inherent power of growth. This therefore constitutes the lowest form in which God as Creator has ever manifested his own life to his intelligent creatures so endowed as to comprehend this manifestation. Whether this includes all of his intelligent creatures or only man, is a question not to be considered here.

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At least to man, this lowest form of manifested life is as much a part of the perfected whole of the revelation through which the Creator has declared himself to his intelligent creatures as infinite in creative power, as is the highest form of intelligent existence below eternal life of God. At least to man this lowest manifestation of life is as much a necessity to that perfected revelation as in the highest form of manifested life of which he can conceive. Indeed to me it appears to be a strong proof of the existence of a Creator, than can be any form of intelligent existence higher than man. The reason is that we can nearer comprehend such life. I can comprehend how an infinite range of manifested creation is necessary in order to establish the infinite power of God as Creator, to all his intelligent creatures. I can also understand that no creature endowed with powers less than infinite can comprehend such revelation in its entirety, and in as much as no creature is so endowed it therefore follows that we as creatures, in common with all other creatures, can only comprehend that portion of such revelation which falls within the range of the powers with which we are endowed. This revelation would therefore be infinite and perfected to all intelligent creatures, whatever the degree of their intelligence, but would not be the same revelation to all. It is sufficient that it is infinite to us according to our endowment and comprehension and that it reveals God to us, as it is purposed to do,

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and as it must do, if we ever know God as an infinite Creator. God reveals himself to us as such in no other way.

From this the lowest stage or manifestation of animal life we trace an advance to a higher stage in which we see manifested the same power of motion in a more developed form, and with it the manifestation of choice, which latter presumes the existence of will, will in at least something above an embryotic form. Let us call this the second stage of manifested animal life. It is the lowest stage in which the power of will is clearly manifested. The varieties of form and the individuals through which this stage of animal life is manifested are numerous. No one of the countless number of individuals, nor any one of the forms of animal life manifesting these powers, rises above this second plane. Eventually some one individual in some one of the many families manifesting this same degree of animal life, advances along the line of some one or more of its powers and becomes an individual genius among the many similarly endowed with it. This is a step into a higher plane of animal life manifesting sone one or more additional powers. Its offspring are equally endowed with it, and all its kind through the power of imitation, gradually advance into its advanced life. In this manner an upward step is taken in the advance of creation, and a third stage of animal existence is reached. This third stage must manifest the existence of

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will and the power of choice in a still more developed form, and the budding of an instinctive nature adapting the individual to the environment in which it exists. These developing powers are in like manner manifested through countless numbers of distinct species. The fourth stage of development will show this instinctive nature in a measure perfected and all the minor powers intensified in their manifestation. When the summit of this stage of development has been reached we find an animal with an instinctive nature and instinctive powers developed to their full, and in harmony with the environment in which it lives. Out of some species or family of animal life thus developed, again steps forward an individual genius with a super development of the instinctive power which crosses the line separation intinctive from reason and associated intelligence. The human state of man has been reached and a spiritual life has come into existence with the birth of an intelligent existence. Such spiritual life is not yet perfected, for the intelligent man must first know good and evil and thereby come into the full possession of an undying spiritual nature, the controlling life of which is the soul. This knowledge of good and evil came quickly to the first beings arising out of this highest instinctive life into the lowest intelligent existence, through an exercise of their own will and their own choice, in disobeying that which their newly acquired spiritual nature told them to be the will of their Creat-

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or. Willful disobedience introduced sin into this world and also brought to man a knowledge of good and evil. This knowledge of good and evil perfected the spiritual nature of man and gave to the life controlling it, the soul of man, an endless conscious existence through the development of spiritual powers which enables that soul to manifest its own life through the exercise of these powers which are superior to and independent of its material powers which perish with human death. Thus, in brief outline, through ages unknown and unnumbered, and by a law of evolution, a law of development, a law of growth, and by its associated law and powers of imitation and adaptation, has the infinite Creator brought man into his human estate and endowed him with a spiritual nature and with spiritual powers belonging thereto, which powers give to the life of man, which is the soul of man, the power of manifesting itself consciously to itself, and of manifesting itself to others like unto itself, everlastingly, and this is endless conscious selfexistence.

We have thus sought to trace the creation of animal life from its lowest manifestation up to its culmination in the soul and endless spiritual existence of the human race We shall next consider that life which is superhuman. We know that there is one life which is such, the eternal life of the Creator. This is a truth revealed to us by the creation of that life which we feel within ourselves and which we can recognize

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and know in its many other forms of manifestation. This revelation of creation is supplemented by God's spiritual revelation of himself to the souls of his human creatures, and by that divine revelation which declares truths other than that of God's own existence. By all these means we do know the eternal life of our Father. By divine revelation alone we know of that life which lies between and which covers the span stretching from the eternal life of the Father down to the spiritual life of man, with the single exception that Christ's life may be known within ourselves as a personal experience. With this single exception, that wonderful range of created and manifested life must forever remain to us a sealed truth, beyond the comprehension of our limited intelligence. That such life does exist and that it is divided into stages or degrees of intelligent existence, is clearly revealed to all who accept divine revelation other than that of manifested life. It is evidently impossible that such life should be manifested to us in its essence or its endowment. We therefore must content ourselves in this argument with the truth that there is such created and manifested life, divided into degrees or planes of intelligent existence, covering the all but limitless span which separates the life of the soul of man from the infinite life of its Creator. Of the manifested life included within that span, the lowest of all is the manifested life of Christ, the only begotten Son of God, the only begotten according to the

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comprehension of human intelligence. It is thus that we are taught and must consider, the manifested life of Christ as the lowest of a descending work of manifested creative power, which beginning with that order of intelligent beings nearest to the uncreated life of God, ends with the manifested life of Christ in its dual form of human and superhuman existence and endowment. Christ therefore in his own person and in his own life, became the perfected consummation of the manifestation of creative power, and also became the perfection of the revelation of that power to God's intelligent creatures above the human plane of existence as well as to those occupying that plane. The joy throughout existence superhuman which came with the birth of Christ, was therefore twofold; first, that a Redeemer had been given to man, second, that a Saviour had been given to all creatures superhuman, other than Christ himself. To man he was a Redeemer from the effects of sin; to those superhuman he was Saviour from doubt. To the latter Christ came as a final proof and a perfected revelation of the truth of their own Creator's infinite creative power, and forever cast down and out that one doubt which had begotten sin and rebellion among creatures superhuman. In this manner do we come to an understanding of the position which the manifested life of Christ must of necessity occupy in that range of created existence which we have sought to cover.

I have treated of the spiritual existence of man as a development from his human existence, and

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that in turn as a development from the animal or instinctive existence of man before reaching the human plane. It now remains for me to consider more fully the character of the spiritual existence thus developed, and the nature of the powers with which it is endowed. I have also treated of the soul of man as a development from the life which is human, and that in turn as a development from the life which was below human and instinctive only. It remains for me to treat of the soul as the highest manifestation of animal life, in fuller form. These two topics will be taken up for the single purpose of bringing about a clearer understanding within ourselves, of what we ourselves are. Spirit is a property of matter. By this I mean that spirit cannot exist, except that the matter which that spirit represents, had existed before it. Spirit in itself has no power of manifesting its existence. It is more a state in which something else exists than an actual existence in itself. That is to say, the soul could have no spiritual existence unless it had first had a material existence in the human state. No intelligent creature other than man possesses a soul. The reason for this is that the soul of man is a development from a lower form of life. The soul is the life, the life in its developed form. The intelligence which is superhuman is likewise controlled by a life, but that life is not a soul, but a distinct creation of which we can know nothing. We can comprehend no life which we do not ex-

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perience in whole or in part. We can in some measure experience the life of God and can therefore know that life in some small measure; in like manner we can even more fully experience the life of Christ and can therefore know his life more fully than we can know the life of the Father. We cannot experience any part of that span of manifested life which reaches from the life of the Father down to the life of Christ, and therefore can know absolutely nothing of such life, except the single truth that it exists, and this truth we alone know through the acceptance of divine revelation. In this manner then we may alone know of that life which is above the plane of man's earthly existence. Let us begin with that concerning which we may know the most, our own spiritual existence and our own souls.

Spiritual life is a state of existence in the same sense that human life is a state of existence. It springs from or grows out of human existence because the latter is a material existence. If human life did not exist in a material world the spiritual would not follow in a spiritual world. The two are thus bound together by the laws under which both exist. If therefore we can understand the laws under which both exist we may approach nearer to an understanding of these two forms or states of life. We cannot fully understand either, because they are both hidden with the unsolvable mystery of the uncreated life of God. To understand this mystery is beyond the power of

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finite intelligence. We can understand, and that in a measure only, so much of the life of God as we may experience in our own human and spiritual existence. This subject I have treated elsewhere and will not now repeat. It is not all that we experience that we can understand. We undoubtedly experience in the full meaning of that term, our own individual human life and existence. In reality our experience constitutes our human life and existence, and yet there is a mystery in both which our intelligence has never fathomed. It is hidden from us in the same sense as is the mystery concerning the uncreated life of God. Our own human life and our own human existence are thus hidden from us, in a fullness of understanding, because they spring from and are a part of that infinite life and eternal existence of God which are incomprehensible to us. If then with this fullness of experience we fail to comprehend in full our own life and our own human existence, we must be prepared to accept a still more meager comprehension of our own soul and of our own spiritual existence. This is because we do not as yet experience these in the same degree of fullness with which we now experience our human life and our human existence? What is it to experience human life and human existence? Let us first inquire, what is human life and what is human existence? Back of both these inquiries lie the further inquiries, what is life and what is existence? I prefer to treat the

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two as distinct, because in one sense at least they are distinct. Life is a manifestation of existence. There may be existence without any manifestation of it, hence there may be existence without life. There cannot be life without existence, for it could not be manifested. Life is therefore the manifestation of existence. This is a general definition declaring the relation of each to the other in every stage or degree of manifestation from the lowest to the highest. Life is the manifestation of existence, is the power which manifests existence, is the controlling energy or force which manifests existence, is the intelligence which manifests existence, is the Ego above the existence manifested. Life is all of this, and all of this is life. This much we may know about our own lives but all that lies back of this must forever remain a hidden mystery, even as the unexperienced life of our Creator must forever so remain. Life unfolded and developed into the life of man, is the soul of man. Therefore when we speak of the human race, the life is the soul, and the soul is the life. No life below human rises to the plane of soul-life. No life above human sinks to the plane of soul-life. The soul is therefore the life which is or once was human, and no creature other than man is or can be possessed of a soul, or of soul-life.

We next consider what existence is as distinguished from life. Existence is the state or the degree of development in which life manifests it-

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self. Existence is therefore a matter of the degree of development, or the plane upon which the life manifests itself. Existence therefore extends from the lowest to the highest degree of development or plane wherein we can take cognizance of the manifestation of life. It is simply and solely a state of life. Having thus distinguished between life itself and the existence through which it manifests itself, let us go back to the inquiries, what is human life and what is human existence? Human life is a degree or plane of animal life wherein instinct has been replaced by intelligence. It differs from animal life in no other essential feature. It differs but little from animal life in all its other essential features. Strike out from human life its intelligence and the intellectual powers through which it acts, and you have left, animal life, pure and simple, but animal life bereft of instinct. Intelligence therefore taking the place of instinct, raises animal life into human life; and human life bereft of intelligence drops back into animal life bereft of instinct. If this be truth then it confirms the assertion that intelligence is evolved from instinct and raises the instinctive life of the animal into the intelligent life of the human. Human life therefore becomes neither more nor less than an advanced stage or plane of animal life. As to human existence, that is simply the state in which human life manifests itself. It is distinguished from animal existence only by the difference in the powers and

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the faculties through which human life manifests itself. This difference is so apparent that it need not be pointed out in detail. Suffice it to say that the difference between the powers and the faculties of intellect and the powers and faculties of instinct, constitute the whole of this difference. This brings us to the original inquiry, what is it to experience human life and human existence? Each must answer these inquiries for himself, but in thus answering for himself he may be aided by the experience of another. It is for this reason, as well as for the further reason that the clearness of the expression of the thought is aided thereby, that I declare this in the form of a personal experience. My own experience in this respect should be no different from that of any other individual who has given the same thought and attention to this intricate subject. It is a difficult matter to analyze our own experience and to declare the same even to ourselves. Go with me in your personal experience as far as you can, and go beyond me if that is for you.

I am; that is, I live. I know this, I can not be deceived about it, and I accept this as the first and fundamental truth with which all other truths which I can ever accept as such, must be in absolute harmony. Nothing out of harmony with this one truth, the truth that I live, can ever be accepted by me as truth. Every truth, isolated and declared, is and must ever be in perfect harmony with every other truth, thus isolated and de-

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clared, and is and must ever be in perfect harmony with all other truths combined in whole or in part, or isolated in whole or in part. I feel and I know that this is the law of truth, the law of God. Anything inconsistent with this law of truth, would be inconsistent with that infinite harmony in which God manifests himself through that law. We can confidently assert to ourselves that in every revelation which God has made of himself to his intelligent creatures he has declared himself as a Being harmonious in all his acts and in all his laws. To deny this would be to deny the infinite nature of God's infinite attributes. I therefore find within my own self a foundation, a basis, a law, upon which I must build all the truths which I can ever know. That basis and that law are the truth of my own conscious and individual life, and the harmony of all truths therewith. When I have accepted this basis for truth and this law governing truth, then only am I ready to study my own life in the light of all the truths which God has revealed to me.

My assertion that I know that I live, will not be questioned because this is the common knowledge of us all. How do I know that I live? I know it because my own life consciously manifests itself to me. I am considering now, human life, nothing above it. My human life manifests itself to myself through the use of certain powers and faculties. I am conscious of their use; I am conscious of the results which spring from their use.

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This use and the results springing therefrom, become to me a personal experience, an experience revealing to me my human life. All these powers and faculties which thus reveal to me my human life, are grouped under five distinct heads, and outside of the use and the results of such use, of some one of these powers and faculties thus grouped, it is impossible for me to have any experience which establishes or declares my human life. These groups are the five human senses, seeing, hearing, feeling, tasting, smelling. I therefore assert that without the use in some degree of some one of these five human senses, it is impossible for me to know that I have a human existence. I know that if my sense of sight was lost, entirely lost to me, I would still be connected with human existence through the other four, and could thus satisfy myself of my human existence through the experiences coming to me through the other four. This sense in its lost state could carry no impression of the human state of life to me. I also know that sometimes the sense of hearing is lost in the same manner, and that in this lost state this sense can convey no impression of sound. I can therefore think of myself as bereft of both sight and hearing. In this condition I could still know my own human existence through the experiences which would come to me through my other remaining senses. I can further understand how my sense of feeling might be destroyed and no sensation dependent upon touch

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or feeling could come to me through this sense, and because no sensation would be possible therefore no experience would be possible through it. In this condition I would still have left the senses of tasting and smelling and either one of these would bring to me sensations and experiences which would connect me with my own human state and enable me to know my own human existence. I know that it is possible that these two senses might cease to act and disappear also. In such condition I would still be a human being, have a human life and live in a human existence, but I would be wholly unable to recognize or know either my human life or my human existence. All avenues through which such knowledge could come to myself, to my soul, would have been cut off. My human life and my human existence would still continue but to me they would exist in oblivion. If no other being existed who could perceive them, then they would be wholly and forever lost in oblivion. This is what oblivion is, a cessation of manifestation, and not death in the sense of destruction. In the condition described I would still exist and could recognize and know my own life and my own existence, but these would both be spiritual, because my sensations would then come alone through the exercise of my spiritual powers and my experiences therefrom would be spiritual. It would therefore be my spiritual life, my soul, and my spiritual existence alone that I would recognize. In these words I have described

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human death as clearly as it may be described from the human side of that change. I have also defined oblivion as clearly as lies within my power and my understanding of what constitutes it. It is the state of animal life after animal death. It would have been the state of the human race had it not been for the evolution of a soul from animal life, and the evolution of spiritual powers from animal powers, through the exercise of which powers such soul may experience and may know its own spiritual life and its own spiritual existence. This is all that I can know of my own human life and of my own human existence. I know this day after day, year after year, decade after decade, but I can add nothing to this knowledge. It is ever the same recurring impressions coming through the same sources, producing the same experiences, and bestowing the same knowledge of my own human life and of my own human existence. Thus, human life to me, is ever springing as the years go by; is ever new and full and sweet, but ever stops at the line which limits the human. There is a higher life than this. I know it; I feel it; I experience it. It is that life which I would still retain if all my human senses were lost to me; it is the life which survives the death of that which is human within me; it is the life into which God has raised us through his divine law of creation, the law of evolution. Let us now consider what we may experience and what we may know concerning that life and the existence which is spiritual.

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I have described what human death is, by an imagined elimination of all the powers, faculties and senses which connect the soul, the intelligence, with its human existence and enables it to receive impressions therefrom. Using the same illustration and beginning where I left off, let us now apply it to the experiencing of the spiritual existence, and the conscious recognition of our own spiritual life. When through the destruction of all my powers, faculties and senses, connecting my intelligent self with my human existence, I am wholly cut off therefrom, I still know that I live. I remain conscious of life and of the possession of some powers. It is through the exercise of such powers as remain to me that I am made conscious of this life. I find that I can still think, and by this I know that I retain the power to think. I will to think, and I do think. By this I know that I retain the power to will, that is the power of choice. These two powers alone, consciously exercised, bring an experience which declares to me my own spiritual existence. Spiritual existence is therefore, continued life, cut off from all knowledge of or connection with, human or material existence. It is cut off from the latter solely because of the destruction of all the powers, faculties and senses which connect it therewith. The power to think and the power to will are not of this nature. They exist as a part of the intelligence itself, and they can act as long as there remains to the intelligence any consciousness of its

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own existence and of their possession. The power to think and the power to will, are not the only ones thus remaining to us, but they are the ones which are the most plainly to ourselves, disconnected from and independent of our material existence. In this manner we may receive spiritual experience and through them recognize our own spiritual life and our own spiritual existence, by the same law and by the same method as we receive experiences which declare to us our own human life and our own human existence. It is not necessary that we wait till after human death to do all this. We may go this far during our human existence and may be thus satisfied and conscious of our own spiritual life, our own spiritual powers, and our own spiritual existence. We may all do this much. Some of us may do much more than this and may know and may use other spiritual powers in the same manner which serve to reveal our own spiritual existence in an enlarged measure. In the same manner some of us may know the spiritual existence of others than ourselves and exchange thought with them as we do with each other in our human lives. When this becomes an experienced truth, and to it is added a knowledge of the law which governs it, as well as of the moral law which condems it, it tends to bring the spiritual existence into very close relationship with the human existence, and make many things plain which would be otherwise hid-

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den. As a conscious continuous existence of the intelligence which is now both human and spiritual, the spiritual existence is very plain to me, even as an experienced existence, and the spiritual life is very plain to me, even as an experienced life. It is the development of intelligence in man therefore, with powers independent of a material existence, which enables that intelligence to manifest itself to itself after that it has been bereft of all powers dependent upon a material existence, which endows such intelligence with a spiritual existence, above the sleep of oblivion.

We have tried to show what spiritual life is, not in its fullness but in its nature. We have yet to consider spiritual existence as separate therefrom. Spiritual existence is the state into which human life enters after human death. It can best be described as the method of the manifestation of that life. In fact, is not this all that human existence is to human life? If it is not all, it certainly is the substance of it. In spiritual existence life is upon a higher plane. It is above all material experience, impression or thought. Life therein manifests itself alone in thought. Thought therefore becomes the foundation upon which spiritual existence is builded. If we could not think we could have no spiritual existence. If we ceased to think, our conscious spiritual existence would cease also. Thought is to spiritual existence what the five physical senses are to human existence. It constitutes the means and the

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methods of enjoying that existence, and without thought therein there can be no enjoyment therein. The same is true of the sorrows of that existence. Without thought there can be no sorrow therein. Can the soul of man ever cease to think? Only by passing into the sleep of oblivion, and this is impossible for it; it has passed the point in developing life where this was not only possible but was its fate. What the experiences coming to the life which is human through its five physical sense are to that life, thought is to the life which is spiritual. It is the basis and the reality of that existence, just as the experiences coming through the five physical senses are the basis and the reality of human existence. All that is above these physical experiences and is independent of them, is spiritual, and survives human death. Whatever does thus survive, can however only manifest itself through thought, and it is for this reason that I assert that thought becomes the only basis and the only method of manifesting our spiritual lives either to ourselves or to others. Is this a limitation of the spiritual as compared with the human existence? It is and it is not. It is a limitation of the same nature and in like manner that the dropping of the instinctive powers out of human existence is a limitation of that existence as compared with instinctive animal existence, a limitation which no intelligent creature regrets. The thought existence is a higher existence than is the physical. The joys of that existence are

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deeper and broader and purer than are the joys of human life. It is not true that the highest joys of our human existence are those which come through powers which are independent of the physical senses, and the experiences which come through them? This will certainly be admitted by those who worship God sincerely and by those who live in the higher intelligent zone of this life. By others this truth cannot now be accepted, and by some it may never be accepted, for the joys of the spiritual existence will depend wholly upon the power of thought, the activity of thought, and the themes which are open to the soul upon which it may exercise its power of thought. This last is the momentous question which ultimately governs all happiness in spiritual existence and all joy in heaven. These two states of happiness and of joy are different and must be distinguished. Happiness is not joy and joy is not happiness, although they are similar in their natures. Happiness is delight in living, and in the environment and the experience of that life. This is true whether that happiness be in spiritual existence, in human existence, or in the animal existence which is below human. Joy is the exultation of the soul in knowledge, whatever be the nature or the source of that knowledge. Joy can therefore be a state of spiritual existence and a state of human existence, but cannot be a state of any animal existence below human. There is happiness in heaven; there is happiness in hell; there is joy in

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heaven and upon the earth; there is no joy in hell. The happiness of hell is fleeting. It cannot be otherwise, for it is not possible that the soul condemned thereto by its own human life, can long take delight in living, and in the environment and the experiences of that life. I use the word environment improperly for the sake of clearness in the expression of the thought. There is no environment in heaven or in hell, in the proper meaning of that term, for the reason that there is not in either state, any material thought or substance upon which alone environment can rest. Happiness therefore in both these states must rest upon delight in living and in the experiences of that life. All the experiences of the spiritual existence must be limited by thought, and the range of that experience is limited by the range of thought of which the soul is capable. Take once more my illustration of the passing away of all human senses, one by one, till all are gone, but human life remains wholly unconnected with its human environment, and consider what range of thought, what topics upon which to exert the power of thought, the life within such human body, would possess. By memory it would be connected with a past existence which would contain some things pleasant to dwell upon, and some things unpleasant to dwell upon. In most human lives the unpleasant exceeds the pleasant in such reminiscence. As a source of happiness therefore there is but little in this. Again, memory is a fleeting

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power. It does not remain with us always, that is to say, memory with us goes back to a certain limit where it is dimmed in the cloudiness of indistinct recollection, and finally is lost in forgetfulness. The office of memory is a temporary one, having reference to yesterday and the day before, as it were, connecting the immediate past with the present, recalling that part thereof which is useful for the present. The point back to which memory reaches, recalling the experiences of human life, is a variable point on the hither side of an unconscious and unknown existence. This is true now and it always will be true. The beginning of our own individual existence lies in a period of unconsciousness. We go back to a period in that existence where memory begins to recall dimly some of our experiences. Beyond that point, all to us, is an unknown and blank existence. The short experience of our earthly life tells us that this point where memory takes up the thread of our existence and follows it down to the present hour, is an advancing point. At the age of one year it is possible that memory might recall some experiences at the age of six months; at the age of two years it is probable that memory would recall experiences at the age of one year; but at the age of three score and ten it is hardly expected that memory would recall any experience previous to the ages of three, four, or five years, and that it would recall but few of such experiences in its early life. This is sufficient to estab-

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lish the assertion that the point back to which memory reaches, is an advancing point. This being accepted as truth, we then can confidently assert that as such point has advanced in human life, so it will continue to advance in our spiritual existence until it shall have passed that point where human existence ends and where spiritual existence as our soul existence begins. When that point shall have been reached and passed, then shall we individually become, a being, living in a thought existence, declaring ourselves to ourselves and to other beings like ourselves, by thought alone, a being springing up out of an unknown eternity, and passing on to an endless existence; above us the intelligences between God and us, below us, nothing. Such is the spiritual existence which awaits us, one and all, and into which we must carry with us the possibilities of joy, or otherwise we are certain to carry with us the source of, and the necessity for sorrow, each unending.

This then is what we may know of our own life, the soul, and of our own spiritual existence. It is into such a spiritual existence that Christ descended for our redemption and in which he shall forever remain for our salvation. It is this spiritual existence of the Being, Christ, which forged the last link of that endless chain of created life which bound us in one united whole, reaching from the infinite and eternal life of the Father, God, down to the lowest limits of animated exist-

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ence of which man, the lowest intelligent creature, can take cognizance. Christ then came, first, to reveal and declare in his own person and in the spiritual existence which he assumed, the Creator and the infinite creative power, the manifestation of which is perfected in his human and spiritual Being; and second, to redeem the human race by and through the revelation in his own life and teachings, of God, the Father, infinite in love and compassion, and to perpetuate through all eternity to come, these same revelations through the spiritual nature and existence of man which he assumed and in which he shall ever abide.

We next take up and consider the moral nature of man, from whence it came and what it is. Man clearly has a physical nature; to some it is as equally clear that he has a spiritual nature, and by the majority this truth is admitted with some degree of assurance. The moral nature of man is associated with the spiritual and must be studied with it. It is true that the moral nature of man exists with the physical or human nature, but only as associated with the spiritual nature which also exists in connection with the human nature. Without a spiritual nature man could have no moral nature; with a spiritual nature he cannot escape a moral nature. The moral nature rests upon a knowledge of good and evil. Without such knowledge it cannot exist. It is therefore a condition of knowledge and an effect thereof. The obligations imposed by the moral nature of man,

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are obligations imposed by the possession of knowledge. This is true everywhere and in every form in which a moral nature exists. It is true of the moral nature which God reveals as a part of his own infinite existence; it is true of the moral nature of the human creature possessing the lowest degree of intelligence, the least knowledge. It is true of all that lies between these extremes in the infinite range of knowledge. A knowledge of right and wrong does not impose and cannot sustain a moral nature. Such knowledge descends below the order of intelligent creatures and is shared by instinctive creatures. Instinct can not be charged with a moral quality attaching to its acts. Its acts spring from blind impulsive desire and purpose based upon the necessities of its lower form of existence. This we all recognize as truth, and we also recognize the reason for it. The lowest possible degree of intelligence imposes upon the intelligent life, new obligations which of necessity become a part of intelligent existence. Let us examine these new obligations as they have come into our own lives and have been experienced by us. We can study and can know our own moral natures alone through our own experience, in the same manner that we may study and know our own spiritual nature and our own human nature. Experience is the foundation of all knowledge concerning either. It must be our own experience. In our acquisition of physical knowledge in our human existence, alone, can we appropriate

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and use the experience of others than ourselves. All knowledge higher than this is dependent alone upon our own individual experience. This includes all knowledge which declares to us our own lives in the human state, our own lives in the spiritual state, and our knowledge of our spiritual and our moral natures. We must feel within ourselves a spiritual or a moral truth before we can accept that truth. We cannot accept such truth upon the experience or the declaration of another. In this fact lies the reason why the knowledge of good and evil must precede the imposition of moral responsibility, and why the latter cannot exist without the former. What then is a knowledge of good and evil? There are in the world of intelligence, two moral forces, coevil in their existence and antagonistic in their natures. The one we call Good, the other we call Evil. Each exists of necessity, because the other could not exist without it. They are to the moral world as fundamental in their existence as are the opposing forces and states of the physical world. A positive power or a positive state cannot exist without the existence of a negative power or a negative state which reveals and declares the positive. We could not know right, if there was no wrong; a knowledge of good would be impossible to us if there was no evil. The knowledge of each must come as a personal individual experience. Intelligence in some degree exists before such knowledge of either is possible. What then is intelligence? Intelligence is the

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power of thought concerning our Creator. It cannot be less than this and it may be vastly more. Thought concerning our Creator must precede a knowledge of good and evil. Such thoughts first come to the budding intelligence direct from the Spirit of God. Given, the power to think of God, God comes down through his Spirit to meet that power and to suggest the thoughts of God. This is the beginning and it is the lowest possible beginning. The power to think of God must first exist in the developing race of man, and when the power to think of God had been evolved out of the power to think concerning physical objects as it exists in highest instinctive life, God meets that power through the aid of his Spirit, and intelligence comes into being. With thoughts of God come thoughts of good and evil, for thoughts of good are inseparable from thoughts of God. Neither have as yet been experienced, and neither are known. Next comes the choice of the will, to do the will of God and obey his law, or to do our own will and disobey the law of God. If this choice is to do the will of God and obey His law, and we follow the choice by the act, we come into our first and lowest knowledge of good. If that choice is to do our own will and to disobey the law of God, such choice brings to us our first knowledge of evil. Doing both, we have within our own experience, and derived therefrom, a knowledge of both, and are thus possessed of a moral nature. Is it necessary then that every intelli-

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gent creature should both obey and should sin in order to know both good and evil? We can only answer, that in the ascending order of creation, when intelligence first dawned upon the human race, it was necessary that the first possessors of that intelligence should sin in order that they should come into possession of such knowledge. Their sin begat within them a sinful nature and that sinful nature has been transmitted to all their posterity. Every human being born into this world is born with an inherited sinful nature which bestows on him a knowledge of evil whether he commit an overt act of sin or not. In like manner each is born with an inherited power to discern good and with some degree of inclination to do good. In one the inherited tendencies towards good are in the ascendant; in another the inherited tendencies towards evil are in the ascendant. The moral nature of man, thus once acquired, has since been transmitted as an inheritance and it is not necessary that each in his individual life should commit sin in order that he may know evil, neither is it necessary that he should do good in order that he should know good. Of the manner in which a knowledge of good and evil first came to intelligent creatures above human we have no knowledge save that which is given us through divine revelation, and from that we may only know that sin has not been always absent from their exalted life.

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Man is therefore an intelligent creature possessed of three natures; a human nature which connects him with earth and a material existence; a spiritual nature which connects him with his spiritual existence, and a moral nature which defines his relationship towards his Creator. We have dwelt at length upon his human nature and upon his spiritual nature. It remains for us to consider the moral nature of man. When man is born into this world he possesses some moral relationship towards his Creator. It is not the relationship of obedience and spiritual life, neither is it the relationship of disobedience and spiritual death; for each of these positive moral states of existence in the spiritual life, is necessarily entered only through a positive act of the will, the act of wilful obedience or the act of wilful disobedience. This truth and the necessity for it have been elsewhere carefully considered, and the argument sustaining them will not be here repeated. The existence of the two positive moral states necessitates the existence of a third, a negative or neutral moral state out of which the soul passes into one or the other of the two positive moral states. This third state is that into which every human creature is born and in which he remains, until by free choice and positive act of his own, he passes out of it into one or the other of the positive states. What then is this negative moral state? It is a state of waiting, waiting for that free choice which every soul must make for itself, the choice

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between obedience and God's will and disobedience and its own will. Such choice cannot be made until the soul has knowledge of good and evil; has knowledge of the will of God and of what it is to defy that will and to do its own will in defiance thereof. This knowledge can only come with development. Development may come during human existence, and it may not come until after entrance into the existence wholly spiritual. It is certain to come at some period of the soul's existence, and it is certain that when it does come one or the other of these choices will be made. It is also certain that when such choice is made its effect is to pass the soul thus choosing, out of this negative moral state into a positive moral state according to the choice. We are therefore compelled to treat of the moral nature of the soul of man, as divided into three well defined and distinct moral states, in the one of which every soul must exist for a period, and into two of which the entry is according to the free choice of the soul, with accountable knowledge of what that choice means.

The neutral spiritual state, that into which all men are born, is one in which there can be neither positive joy or sorrow. The reason for this is that joy and sorrow are both the effects of the soul's own free choice, made with a knowledge of what that choice meant. The very making of such choice carries the soul out of this neutral state into one or the other of the positive moral states,

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according as that choice is for obedience or disobedience. It is therefore plain that there can be neither positive joy or sorrow in this neutral state. There may be happiness therein, for this is the normal condition in this state. Happiness, as defined and limited above, is the normal condition of animal life, and the normal condition of human life, up to the period when the soul of man brings upon itself either joy or sorrow by reason of its own moral acts. Happiness may continue thereafter, in association with the joy of the soul; it may also continue in a measure throughout that endless period of spiritual death which the soul's own acts have brought upon itself. This is true because such acts of the soul destroy within it all knowledge of God and all knowledge of any higher or better life than that in which it finds itself living. There is a certain degree of delight in living, and in the environment and experiences of that life, which I have before defined as constituting happiness, given to even those lost in spiritual death, for God gives life to no creature under conditions wholly sorrowful or wholly unbearable. To do this would deny the revelation of infinite love and infinite compassion as divine attributes. God has therefore mercifully provided that the act of the soul wherein it chooses to do its own will and thereby knowingly to disobey the will of its Creator, destroys within that soul all knowledge of its Creator, and all knowledge of any higher life than that wherein it thereafter exists.

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Such soul cannot thereafter accept the truth of the existence of joy, or of any degree of happiness higher than that which remains to it. This begets contentment to that extent to which contentment may be possible, and such contentment is all that it can call happiness. It is a low degree of happiness, lower than a delight in living and lower than a delight in the experiences of life, for in spiritual existence there can be, properly speaking, no delight in environment, because there can be no environment. The happiness therefore which may exist in the moral state of spiritual death, is and must ever be of a negative nature, a mere tolerance of existence within the limited range possible therein. I do not study and seek to picture life in this the lowest moral state, for the purpose of satisfying curiosity, that of myself or of others, but solely as the same enters into a consideration and presentation of the vital thoughts up to which I am seeking to lead my readers. We can only know of that life through a knowledge of the laws which must govern therein as they govern elsewhere. Measured by these laws, what then is the life of those selfcondemmed by their own acts to an endless existence in the moral state of spiritual death? It is not a pleasant picture to present nor a pleasant thought to dwell upon, but it is as necessary as are the sufferings and the misery of human life. In studies upon the Book of Job, I have herefore sought to show the necessity that exists for the pain and

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the suffering, the anguish and the miseries of human life upon the earth, and in the same connection I have dwelt upon the law of suffering which is not limited to earth-life, but extends into the spiritual existence. I now reassert that the creation of the human race upon the plane of intelligent existence it must of necessity occupy, in order to perfect the creative work, and to reveal God as an infinite Creator to all intelligent creatures below him, necessitated that the many should go down into spiritual death and the few should descend into spiritual life. That this is the destiny of the race of man as a whole, we have the authority of Christ our Saviour to affirm. Happy may we be if we can comprehend the necessity for this truth, and thereby reconcile it with the infinite love and compassion of our Creator. This we can do only in the manner heretofore declared, that is by applying God's laws and his creative acts to the whole range of created intelligence, from the highest to the lowest, and to the whole range of human life as one, eliminating all thought of individuality in our relations with our Creator. The plane of man's intelligent existence is so low, that the many find the broad road to destruction, the road of self will as against God's will, and walk therein. If infinite love directed by infinite wisdom could have saved the many of the human race from this fate, they would have been saved. Necessity compelled the low estate of man in his moral and spiritual intelligence, and this low

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estate could not be bestowed without a certainty that the choice of the many would be the broad road of self-will and disobedience. The many of the human race thus suffer the moral state brought upon themselves by their own free choice, in order that the few of the human race and the whole number of intelligences higher than human may forever remain steadfast in obedience and worship. The compassion of the Creator has gone out to those of the human plane of existence who must of necessity suffer, and God has mercifully tempered that suffering in every way possible without the destruction of individual conscious existence. This latter would in itself destroy the object, the purpose and the results of the creation of the human race. The sorrows of the lost in the lowest of the moral spiritual states are therefore the minimum of what this law of necessity imposes. This we can confidently affirm, as we know God in his revelation of infinite love and compassion. It is along these lines then that we must seek to apply all the laws which we know which bear upon that life, and that we must seek to know all that it is possible for us to know concerning it.

The first law which we consider is the law of doubt concerning God's existence. No intelligent creature, high or low, disobeys God unless such creature doubts God's existence. It is not in the nature of intelligence to set itself up in defiance of God, unless it doubts his existence. The

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higher the degree of intelligence the better are the nature and the existence of God understood and the clearer are the revelations of the same to it. The lower the degree of intelligence, the more deeply hidden are the nature and the existence of God, and the dimmer are the revelations which declare these to such intelligence. It therefore follows by this law of doubt that the greatest number in the lowest order of intelligent creatures, would choose disobedience and self-will. If therefore we may rightly interpret divine revelation to affirm that the one half of the angelic host, through doubt, followed one of a still higher order of intelligence into disobedience, sin and rebellion, can we wonder that the many of only human intelligence choose the same broad way of disobedience and rebellion? Doubt of God's existence, doubt of his law, doubt of his revelation, is therefore the whole cause of individual sin. It was to remove that doubt that the human race was created, and to remove it, it was necessary that the intelligence of that race should be what it is. This, its own creation, could not destroy doubt within the human race itself. To save it from this doubt, to the utmost of infinite power, Christ came. God through Christ came down to declare himself unto man. Christ's coming was therefore a necessity springing from the creation of the human race; a necessity begotten of infinite love, compassion and justice; a necessity in order that the greatest possible number of that race

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might be saved from doubt and consequently disobedience.

The moral state of spiritual death into which it is declared the many of the human race enter, is a state of ignorance of God, ignorance of heaven, ignorance of joy, ignorance of everything above the plane of its own existence. Ignorance is therefore the foundation upon which this state rests. What begets the ignorance? Sin, disobedience which constitutes sin. The state of spiritual death may begin in human existence, hence we have an opportunity to study some the phases of this existence in this life. In doing this we may find confirmation of the law which I now declare, which is this; Sin, that is wilful disobedience with knowledge in the heart that it is disobedience, and a purpose in the soul that it should be such, destroys the power of the soul to know God. With the destruction of this power is also destroyed all power to know good, all power to know joy, all power to know anything above that moral state into which such act carries the soul doing it. This power once destroyed can never be restored. This sin once committed can never be forgiven. It is the sin against the spirit of God, enlightening the soul as to good and evil and making plain the way to spiritual life. It is the choice of the soul between the will of the Creator made plain to it by the Spirit of God, and its own will in opposition thereto. This choice with all these conditions fulfilled, comes but once in the life of every human

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soul. It is the parting of the ways in the unending journey of the soul. It is the crisis of spirtual life or of spiritual death; the final conflict of the powers of good and the powers of evil, in the existence of the soul, wherein yielding to the one or to the other fixes forever the destiny of the choosing soul. When man in human life has passed this point, he cannot successfully disguise what that choice was. He manifests his spiritual state in his human existence. That choice must eventually become a light shining in the pathway of the good, and a brand upon the forehead of the wicked. For a period this may be avoided by both, but it is only for a period, for the inner life of the soul must of necessity, sooner or later manifest itself in the outer life of the human being. Thus manifested we can read it and reading it may know the truth of this law which I have declared. When the choice has been that of evil, self-will, disobedience, the soul making such choice is dead to a knowledge of all good, to a knowledge of God, to a knowledge of all above its own plane of spiritual existence. This ignorance is the result of the destruction of that power through which alone such knowledge might have been acquired, and once destroyed the loss of this power is everlasting. Again by studying the human life of those who manifest this choice of evil and the destruction in them of this power to know good, we may know something of the existence of such souls after human death. Let us con-

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sider this thought for a moment. The man who thus manifests in his life this decisive choice and the loss of this power, continues in the possession and use of all his intellectual faculties, unchanged. His inherited characteristics are unchanged; his principles of right and wrong, in his dealings with his fellow men, may be unchanged. His sympathy for his fellow men and for the brute creation below him may be unchanged, and in fact may be strengthened by this spiritual state. This loss therefore may not affect what we call human character, inherited characteristics, a proper conception of right and wrong, acquired or inherited sympathy with suffering, or with the proper discharge of all the duties pertaining to human existence and human environment. Such loss cuts this man off from the life which is higher than human, from the knowledge that is higher than intellectual, from the joy of spiritual life, both in earth-life and hereafter. Such man lives in the state of spiritual death during that part of his human existence which is subsequent to such decisive choice. He will live the same life after human death, in the same spirtual state, only bereft of all that is material or that is dependent upon a material existence. Thus deprived what has he left? He has life and power of thought; he has memory so long as memory shall be able to recall an earthly existence. When that point in recollection shall have been past, then memory can only serve him by recalling his own thoughts which

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were of yesterday, as it were, and the thoughts which may have been given him by other souls. The power to think and the power to remember what we think, back to a certain point; these powers are the equipment from which alone he must seek happiness. Can he find it? For a period he may; I have therefore asserted that happiness may exist in hell. With this limited equipment through which alone happiness may come, it is hard for us to conceive of happiness as ever enduring, in this spiritual state. Unending conscious existence, without one possible purpose or object of that existence known to him, is his destiny and his doom. It is of little wonder then that souls thus doomed, knowing no moral law or restraint, should seek every possible opportunity and every possible method, of exchanging thought with mortals in earth-life, and this they do. All such thought is not bad, but the vast proportion of it is from souls who do not and who cannot know any truth above their own limited plane of existence, and that which they may have carried with them through memory, from their earth-life. Nothing of any value can ever come through such source. The dangers of it I have frequently pointed out. This, their state, is a state of unbelief. No intelligent creature can believe that which it cannot comprehend in whole or in part. This is true in human existence, it is true in spiritual existence, whatever the moral state of that existence. The soul which has entered into the

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moral state of spiritual death, has destroyed within itself all power to comprehend any higher spiritual state, or to acquire any spiritual knowledge whatever. The power of thought and the power of memory will of themselves produce no knowledge. They become aids to the powers used, and indispensible aids, but they cannot bestow knowledge, except in their capacity as such aids. With the power to know God forever destroyed, there is no possibility of a soul acquiring any knowledge after human death, beyond the truth of its own conscious existence with power of thought and power of memory. After passing human death all knowledge must of necessity be spiritual knowledge, except that which is temporarily retained through memory. Spiritual knowledge and God are synonomous terms, for all spiritual knowledge is and forever must be of God or concerning God. In the spiritual existence there is no other object or subject upon which the power of thought can be exercised for the purpose of obtaining knowledge. All knowledge that it shall ever be possible for any soul to acquire after human death, must come to it through the exercise of the power of thought concerning God and his revelations. From such pursuit of knowledge the soul in the state of spiritual death is wholly and forever cut off through its denial of the existence of God, and of all existence superior to that in which it abides. Such denial is a necessity to it because of its destruction within itself of the

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power to know God. Without this power it is impossible that it should ever experience anything higher than the curtailed existence in which it finds itself. No spiritual truth can ever come except through the individual experience of him who receives the truth. Experience is impossible through a power destroyed and dead. It is thus that even from our study of spiritual truths as manifested in human existence, we may define and measure the powers and possibilities of a soul after it has made this choice of disobedience and while yet in its human existence has thus entered into this lowest of the two moral states in one of which the soul must find its unending spiritual existence.

From the sadness of this lower existence, let us pass to the joys of that higher spiritual state which are possible for every human creature who has not yet made choice to do his own will in defiance of his Creator's will. Every human soul at some period of its existence feels within itself a power to worship God, a power to obey God, and something of a power to know God. These powers are a part of the endowment of every intelligent creature and to every such creature there comes a period when, through the direct influence of God's Holy Spirit, he feels and knows within his own consciousness that he possesses these powers. He also feels and knows within himself that he possesses freedom of will and freedom of choice. In such consciousness he has knowledge of good

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and evil, and sooner or later the hour comes when he must make the choice which fixes his spiritual state, and his destiny and doom if that choice be to do his own will in defiance of his Creator's will. If this be his choice he can never again feel the same consciousness of the possession of these powers, for he has not only sinned against God, but he has sinned against the light of the Holy Spirit of God. If on the other hand he yields to the good, follows the light bestowed upon him, submits his own will to the revealed will of his Creator, each one of these three powers within him gathers strength from his own act and assures to him the continued leading and enlightening influences of God's Spirit as long as this shall be his choice and effort. This first act of a choice of obedience is the starting point of a development and a growth in spiritual knowledge which has no ending within the limits of his finite powers. The knowledge which he thus acquires in this his human life is all spiritual in its nature. It is a knowledge of God and of the revelations through which he has declared himself to his intelligent creatures who seek him. Such knowledge does not have to do with the intellectual powers of the man; with his inherited characteristics, except in the matter of their control if they are antagonistic to his chosen course in life; nor with his sympathy for suffering among his fellow creatures or in the life which is below his own, only to the extent to which it intensifies these feelings;

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nor does it change or modify his perceptions of right and wrong in his dealings with his fellow men, save as it intensifies these through the additional knowledge of good and evil which have been strengthened in him. Therefore by the same law and by the same method of observation and experience whereby we may to some degree of accuracy depict the future state and experiences of the lost, may we also as fairly depict the future state and joy of the redeemed, for both these spiritual states usually have their beginning during the human lives of those who enter them. What is the experience then of those who, to the limit of their knowedge, follow the will of their Creator in their earth-life? By the testimony of their words and of their lives, we must judge of such experiences. In the main these would run something like this; a consciousness of willing obedience; a consciousness that they possess a power to worship God and a power to know God in a limited measure; to know his life in the measure that they live his life; to know his attributes in the measure that they live his attributes; a consciousness of communing with his Holy Spirit, through their own spiritual natures and powers, whereby knowledge is bestowed upon them in some measure concerning their Creator and the revelations through which he has declared himself to his intelligent creatures; such knowledge bringing to them joy as distinct from happiness. In this I have not overdrawn the experience of the

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Christian believer. I have not declared it all but I have declared enough for my purpose. The experiences which I have declared are the beginning of the experiences of the state of spiritual life, which has its beginning in many cases, as I have heretofore declared, in earth-life, and is unending. These experiences intensified and made still more clear and positive in their nature, become the experiences of the soul in its spiritual existence in the state of spiritual life. I do not assert that the experiences thus indicated for the two moral spiritual states described, embrace the whole range of such experiences, but I do claim that they point clearly to the nature of the experiences possible in each of these two moral states.

We must next consider the third moral spiritual state which has been mentioned. This is a neutral spiritual state wherein happiness and unhappiness may exist, but wherein neither spiritual joy nor spiritual sorrow can exist. Spiritual joy is the effect of the positive choice of the soul to worship and to obey its Creator and to do His will in preference to its own will, such choice being followed by corresponding acts of worship, obedience and subordination of its own will. This being the foundation of spiritual joy, it cannot exist until this foundation for it has been laid. In this neutral spiritual state the soul has not yet made this decisive and final choice, and therefore it cannot know spiritual joy therein. Likewise not having made such choice it cannot know spirit-

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ual sorrow therein. It may know spiritual unhappiness which is a longing for the spiritual joy which it seeks to know. Such depths of unhappiness which may be induced by a belief that such joy exists and the knowledge that it is deprived of it, may well be mistaken for spiritual sorrow, but it is not. The two emotions spring from different sources. Spiritual sorrow is the effect of wilful disobedience with knowledge and purpose to disobey the will of our Creator. It is the opposite of spiritual joy and like it, it can only exist as an effect of a positive and definite cause. If this assertion be truth then the existence of the moral neutral state is a necessity, for the reason that the soul must exist in some spiritual state before it can possibly have made such decisive choice. The choice itself is impossible for it until it has reached that state of development which renders it capable of making the same. This must require a development which it is clear some souls never reach during their human existence. Such development must of necessity amount to a moral accountability; to a comprehension of the moral obligations which rest upon it; to a realization of its power to obey, its power to disobey, its power to know God in some measure and of its power to worship God as its Creator. Without this much of development the soul could not make the choice which fixes its everlasting destiny. Multitudes of souls have come into this human life and have gone out of it, concerning whom it is morally cer-

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tain that they were lacking in this degree of development. If they were so lacking they could not have possibly made this final choice in this their human life. To accord to such the spiritual joy of the moral state of spiritual life, is to declare an effect without a cause; is to violate a recognized law of God; is to deny infinite justice. On the other hand, to assert that this choice shall be made in the spiritual existence of such souls, after that they shall have been developed therein to the extent of rendering them capable of making it, is in harmony with this revealed law of God; is in harmony with infinite justice and with divine revelation. We must accept the truth that the moral state of spiritual life may begin while the soul is yet in its human existence; that this same is true of the moral state of spiritual death; then why should it not be true of this neutral state which precedes both, whether such state ends before or after human death? It certainly must be true. It is the state of paradise into which the first of the human race to acquire an intelligent human existence, entered, and in which every human soul since born has begun its spiritual existence, and out of which every human soul who has made this final choice has passed into either the state of spiritual life or into its opposite state of spiritual death. It is a spiritual state of indecision, and if in this neutral state in its human existence prayers may aid the soul to make the choice for worship and obedience, they may do the same

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or the soul in this same state after its human death. After that choice has been once made, whether in the human or in the spiritual existence, prayer for such soul is unavailing and should not be offered.

We have thus tried to discover what human life is in all of its bearings towards the human life of Christ. This has been the sole purpose of that which has preceded. We now must enter upon the greater thought, the relation and bearing of the Christ-life to the life which is human, the soul of man. This is a thought which we may well hesitate to consider, for an error made might influence the destiny of some soul. Nothing but an absolute sense of duty compels me to take up such a thought. The truths considered are spiritual, and must be considered in the light of spiritual understanding. The thought comes to me, have I such understanding? If I have not, then am I of all men most poorly equipped for the task. If I have, my own spiritual life would be forfeited by a refusal to perform this duty. With its results I have nothing to do. It is for me to give these thoughts to the world and to leave them in the world. With that duty performed I am content, and I shall have fulfilled my Master's will as that will has been declared to me in a manner and by experience which admits of no evasion or doubt on my part. I therefore enter upon this the highest task which I have been called upon to undertake in my Master's service. One yet higher will be

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the closing work of my earthly life; I am not yet prepared for it.

Christ, our Saviour, our Redeemer, in the theme of the thought which is to follow. Christ, why and from whence he came? Whither did he go? Is it possible that a human creature can understand and know the answers to these inquiries? It is possible for us to know something concerning them; let us seek that knowledge which is within our reach. The human life of Christ is not the life of man. It did not ascend by evolution from the life which is below it, but is descended through another law of creation from that infinite life which is the life of God. Christ is not human in any sense save in the human form which he assumed, and in the spiritual existence in which he abides and which is the outgrowth of that human form. His life is from above, His Being is superhuman. Christ's life is not soul; it is Being, in the sense in which God's life is Being. Soul is an evolution, the highest possible evolution, from the lowest possible manifested life. Christ's life is Being, the lowest possible form of Being, devolved from the infinite and eternal life which is God. Christ's life is the harmonious blending of two laws of creation, the one ascending and the other descending in the manner of their operation. The ascending law of creation we may know and understand, because we are the subjects of that law and may trace our own existence through it. The

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descending creative law is above our comprehension because it governs the creation of a life which is not only super-physical but is super-spiritual as well. The spiritual state of the soul of man is the highest spiritual existence. The manifested life of Christ is the lowest super-spiritual existence and in His Being are thus blended and united in one perfected creative work, all manifested life from the uncreative life of God down to the lowest manifestation of life in material existence. This is the perfection of the revelation which God has given of himself as Creator to his intelligent creatures. It is the revelation which forever banished the possibility of doubt of God's existence from all his creatures super-spiritual. Before the coming of Christ in the perfection of this revelation, such possibility of doubt did exist. Divine revelation asserts this truth and records the existence of such doubt through its records of the effect of such doubt, which is disobedience and sin.

Christ's coming into this union of human and divine life, was not therefore alone for the good and for the salvation of the human race, but it was equally for the good of, and for the perpertuity of the sinless state of beings superspiritual. This truth lessens not the significance and momentous importance of the Father's gift of the life of Christ for the salvation of those of his human children who should receive and accept him. To the human race Christ came distinctively as a re-

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velation of the Father's love and compassion. It is as such revelation that we seek now to study the Being and the life of Christ. It is for this purpose that we have dwelt upon the moral nature and the moral states of the soul of man, in previous pages. These must be understood before we can understand the nature of the salvation which is offered to man through Christ our Saviour. It is for such understanding that we insist upon the consideration and upon the acceptance of the truth of the three separate and distinct moral states of the soul. The acceptance of this truth is essential to an understanding of the redemption through Christ as it will be herein presented, and if you cannot accept this truth then the coming pages will be valueless to you. The first moral state of the soul must be a neutral state, because the soul has then taken no positive stand in reference to the worship and obedience which it, by nature and by the gift of its own life, owes to its Creator. No one who has once used these powers and continues to use them will ever deny that such worship and obedience are due from the creature to its Creator. If this is true then some effect must flow from the exercise of these two spiritual powers. What that effect is I have before pointed out; their use is the cause of which joy is the effect. The highest pleasure which can possibly come to a soul before such positive use of these two spiritual powers, is a delight in life, in environment, and in the experiences of

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that environment, and these constitute happiness. Unhappiness, the opposite state, arises from a want of such delight in life, in environment and in experiences, and does come most generally to the soul during some period of its existence in this neutral moral state, but spiritual sorrow can never came to it while therein. This also is an effect, and its cause is the opposite of that which produces spiritual joy. These truths lie at the foundation of all moral truths and should be remembered. Without so remembering, the soul which seeks truth concerning Christ and his redemption will ever remain in ignorance. What then is the redemption which Christ brought to earth? It is summed up in one word, KNOWLEDGE; it is elaborated by the phrase, knowledge of God; it is further elaborated by the phrase, the cancellation of the effects of sin, through a bestowal of a knowledge of God. This is redemption; this is salvation. In order to comprehend these truths we must consider what this knowledge is and how Christ brings it; next, how he bestows it and how we receive it; and lastly, what are the effects of sin and how are these effects cancelled by this knowledge. If we can establish and make clear all these points, then may we hope to understand something of this wonderful gift from the Father, to the souls of men, in the sending of Christ into the world to assume human form, and through that human form, spiritual existence, wherein he shall abide with those who accept and worship him, forever.

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What then is this knowledge as we use that term above? The simplest and at the same time most comprehensive answer is, that such knowledge is experience. I have heretofore tried to show, and for the very purpose of establishing this truth, that all spiritual knowledge rests upon the spiritual experience of the individual soul acquiring the knowledge. The individual spiritual experience of another soul cannot bestow knowledge upon me; I must have the experience within myself in order to acquire the knowledge bestowed by such experience. Ten thousand people may testify in positive terms and by unequivocal assertion, that they have a knowledge of God which comes to them through an experience, found only in connection with the worship of God and obedience to the will of their Creator, and all of the testimony and all of the experience of the ten thousand, cannot bestow that knowledge upon me, try to receive it and to understand it as I may. That is spiritual knowledge founded upon spiritual experience and is only possible to those who have the experience. This knowledge then which Christ brings is wholly spiritual and can only be declared to the soul of man through a spiritual experience. Christ brings this knowledge to earth through his own Being, his human life and his spiritual existence, and through his teachings. We must enter into a consideration of all these before we can get the fullest understanding possible for us, concerning this knowledge which he brings.

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The Being of Christ, is a thought for which we are poorly equipped in our human existence, to consider. We may know something concerning it, and it is our duty to know all concerning it that it is possible for us to know. When we consider Christ as a Being, uniting in his own personality the two great laws of creation, that of evolution from the lowest form of manifested life up to the highest form, found in the spiritual existence of man, and that of devolution, from the infinite Being of the Creator down to the lowest possible form wherein the Creator can manifest himself by an order of life super-spiritual, and accept this as truth, we have laid the foundation upon which we may build up some knowledge of our Saviour's Being. Outside of this truth we can have no knowledge of the Being, Christ, other than that which comes to our spiritual understanding through a spiritual experience. This is not such understanding as appeals to the intellect of man, and it is along the line of intellectual understanding that we now wish to consider the thought of the Being, Christ, in the hope that such understanding, great or small as it may be, may aid a seeking soul in reaching a spiritual understanding of Christ its Saviour. God manifests his own eternal existence, his own Being in its nature of individuality, and his own attributes by two laws or methods of creation. First, by creating other beings like unto himself, except that they manifest in their existence the absence of one or more

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of the essential elements of the Creator's existence. Such creation manifests the highest possible life below the infinite and uncreated life of God. This is one step in the descending scale. Another step like unto it is taken and a new order of life is brought into existence which manifests life like unto the first order, except in the lack of some one or more of the essential qualities of the life which is manifested in that first order. This constitutes a second and a lower plane of existence manifested under this descending law of creation. How many such descending orders of life have been created under this law, it is not given to man to know. It is not necessary that he should know. It is sufficient for him to know that there is a descending scale of manifested existence from God down to man's own spiritual existence. Man's life rests upon another law of creation, that of the ascending scale, from the lowest possible manifestation of life through a material creation, up to the spiritual nature of man, which in itself is a development from man's physical life. The intellect of man can comprehend evolution in full, and it may through revelation know that devolution exists, and thus is bestowed upon it the revelation which God has made to man of himself as infinite in creative power. On the other hand we may consistently believe that intelligent creatures higher than man, can take no cognizance of any manifested life lower than the spiritual existence and nature of the human soul, but they may know

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of the existence of such lower life just as we may know of the existence of life higher than our own. In this manner then does God reveal Himself to creatures higher than man, as infinite in His creative power. This revelation therefore in this manner becomes a complete and perfect revelation, to all intelligent creatures, of God as infinite in creative power. Between these descending orders of manifested existence ending in angelic existence and the ascending orders of manifested existence ending in the spiritual existence of man, there remained a possible plane upon which individuality of existence might still be manifested, and such existence be and forever remain distinct from angelic existence above it and from human existence below it. It was a plane of existence wholly unoccupied. It thus left the descending and the ascending orders of the creative work disconnected and incomplete. It could not be a perfect and completed work, or a perfect and completed revelation, until this plane should be occupied by individuality of existence therein. God's promise of a coming Redeemer, given to the first sinning souls of the human race, meant the occupancy of this one remaining plane of existence, by the manifestation of individuality of existence therein. Such Being, manifesting His existence upon this plane, should become to the souls of men, a redeemer from the effects of sin. This was the promise as the soul of man could understand it, but the intelligence which is super-hu-

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man knew full well that that promise meant the perfection of the creative work, the perfection of the revelation which God would thus make of himself to his intelligent creatures as infinite in creative power. Christ therefore came to fulfill a necessity existing because of the creative purpose of God; he came to reveal the Creator upon that lowest plane of existence wherein it is possible that God should declare his own life without the interposition of a material creation. It is thus that Christ does in his own person and alone, declare the life of the Father, upon a plane of existence so low that the soul of man through its spiritual nature may comprehend that life, and thereby know the Father. It is thus that Christ became the only begotten Son of the Father, for no other intelligent being occupies or can ever occupy this same plane of existence in which Christ abides, or can ever come into the same relationship with the Father. Christ stands single and alone, as the child of God, manifesting in his own personality and in the singleness of his own existence, the life of the Father, God. All creatures alike are the children of God, but all other creatures, each as a unit of existence, declare the life of God upon the plane of their own existence, but only in common with all others occupying the same plane. It is given unto Christ, alone of all beings below God, to declare in his own Being and personality, the Life of God, upon a plane of existence unoccupied by any being other than himself. It is in this

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sense that Christ became and now is the only begotten Son of God, and that he shall forever remain so manifested to the souls of men and to beings super-spiritual.

The human existence of Christ was a necessity in order that man should receive him; it was also a necessity in order that he should forever abide with the souls of men in their spiritual existence. Christ was therefore born into the human existence of man, but not born into it as other men are born into it. The Christ-life preceded the human life of Christ. That life was not begotten of man, in the sense that all human life is begotten of man. The life of Christ which had from the beginning existed as a part of the life of the Father upon this plane of existence, whereon as yet no individuality of existence had ever been manifested enters into the lowest beginning of human personality, appropriates it as its own, and through it acquires a human body, a spiritual existence, and an individuality of Being separate from the life of the Father. Christ was born by the force of a law of creation which was never manifested before and will never be manifested again upon the earth. The Father, by force of his own will separates from his own life a new individuality of existence wholly its own; bestows upon that individuality of existence, a material human form by the exercise of a law of creation unknown to man and unused in the creation of any other being; through such human form bestows upon this

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new individuality a spiritual nature in common with the spiritual nature of all human creatures; endows this Being with all the human powers, with inherited characteristics and human nature through the mother who gave birth to the human form; endowed the Being with His own divine powers; and that Being, thus created, thus made human, thus made spiritual, thus endowed with divine powers, is Christ our Redeemer. Christ is not God, but He is endowed with divine powers. Christ is not human in the sense that he sprang from a human and material origin and possesses a human soul, but is human in the sense that he assumed a material form and therethrough entered into an everlasting spiritual existence. It is through this, and the spiritual existence which sprang therefrom, that Christ declares the Father's individuality of life to us His human children. It is the sole revelation which we have or can ever possibly have, of the truth of the individuality of the Father's existence. I mean this in the full extent and purport of the ordinary meaning of these words. As an individuality of existence, God, the Father has ever been and shall forever be hidden from His human creatures, both in their human and in their spiritual existence. Whether God is equally so hidden from creatures super-spiritual, it is not ours to know. Into the knowledge, the experiences and the truths of that super-spiritual existence we can never enter. It is wholly beyond our

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comprehension. It is enough for us to know that the Father has revealed himself to us, in the individuality of his existence, through the material form and the unending spiritual existence of Jesus the Christ, the only begotten Son of God, and that that revelation shall ever remain with those who accept Christ through the everlasting nature of His spiritual existence. We who can see, and accept and know the individuality of Christ the Son, thereby see, and accept and know the individuality of God the Father, and this is the only manner in which it has ever been possible or ever can be possible for us to see or accept or know the individuality of the Father's life, either in our own human or in our own spiritual existence. God forever hides his individuality of existence from his human children, but he has not left them comfortless because of this truth. He has shown them all of himself in the personality of his existence, which they can possibly understand throughout their endless existence, through the material existence, the spiritual existence and the divine endowment of Christ, the only begotten Son. This truth reveals Christ to us in a new and broader light. It adds to our love for him the essence of worship, which is reverence for our Creator. It makes plainer to our spiritual understanding, the teachings which Christ gave to his disciples and through them to us; "They who have see me have seen the Father;" "The Father and I are one;" "I am in the Father and the

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Father in me;" "All things which I do, I do through the Father." Christ is to us therefore, and must forever remain to us, the only revelation which we can possibly have of the individuality of the Father's existence. We have other revelations of God's existence, but no other of the individuality of such existence.

In the teachings of Christ we have another revelation of the Father, that of his love and his compassion. Christ's teachings interpreted by his own life and acts, constitutes a revelation of divine love and compassion. This revelation is the clearest and the fullest, whereby the Father could declare his own character to his children in human life. In this revelation, the Father, in the person and the life of the Son, comes down to earth, assumes man's estate, lives among men under human conditions, and by means of his own acts in meeting these conditions, reveals to man what he is and what man should be if he would be like Him. No other possible revelation of the character of God, could equal this in its clearness, when it has been thus recognized and accepted by human intelligence. It was only the method whereby the Father could plainly and successfully declare his own character to his own human children. It was a spiritual revelation in a material world, but declared alone to the spiritual nature of man. Such a spiritual revelation, through a material form, could not have been received nor accepted by the spiritual nature of man, at any

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prior period of human history. The reason for this has been explained, and is simply this, that not till the spiritual development of the human soul had reached the lowest degree of development wherein it was yet possible for it to recognize and know its Creator, would it receive or accept a spiritual revelation through a material form. This it had never done before; this it would not then have done, except that it was the last and only remaining hope to which the soul of man could cling in its search after, and its longing to know, its Creator. It is against the nature of man to receive or to accept such revelation; it is against the intellect of man now as it was then, to receive or accept it. The spiritual nature of man in the time of Christ's coming, had lost all conscious knowledge of its Creator, and the Law and the Prophets were powerless to restore such knowledge to it. The desire for such knowledge had not died out from the hearts of men, for this desire is an inheritance handed down through the ages, and bestowed upon man with the birth of the soul. Whence then could this inborn and God-bestowed desire turn to find a hope for such knowledge? Certainly not to the Jewish synagogue, with its hollow mockery of worship, as it was then constituted. The Law and the Prophets, with all the forms and ceremonies which had come down with them, no longer satisfied the yearning heart of man for spiritual truth. These taught men no spiritual truth. It was alone in such state of

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spiritual darkness and ignorance that such a revelation could be received and accepted; and in this fullness of time it came. It was necessarily accompanied with and emphasized by physical incident and manifestation, which have but slight place or meaning in the study of that revelation in this, our day, and in the state of spiritual development which now exists and which is the direct result of this revelation Strip that revelation of all miracles, strip it of all the physical sufferings and the physical death of Christ upon the tree, and the revelation remains the same, undiminished in its fullness and in its efficacy. It is the revelation and the knowledge of God which it brings to the soul of man, which saves from the effects of sin, which cancels sin. While this is literally true as we study that revelation from the standpoint of the twentieth century thereafter, and with the development of the spiritual nature which has been given to man through it alone, yet it is also literally true that the physical sufferings of Christ and His crucifixion were an absolute necessity, in order that He being lifted up should draw all men unto Him. Human sympathy has saved the world from spiritual death; Christ's sufferings and His death upon the cross, have been the means through which human sympathy has accomplished this work. It is in this sense and in this sense alone that it is true that through the sufferings and death of Christ upon the cross, human souls are saved. This is true because it is

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through these that they have been led to receive and accept the divine revelation of the Father which Christ in His own Being and in His own life and in His teachings and His resurrection into the spiritual existence of the human race, brought to men. It is this revelation accepted and received into the heart and into the life of men, which bestows that knowledge of God which cancels the effects of sin. Christ is the Saviour of the world, the Redeemer from all sin, in the fullest and broadest meaning of these terms, and without He be received and be accepted as such, there can be no salvation or redemption for the soul of man. The reason for this is that in no other possible manner can the soul of man ever acquire that knowledge of God which cancels the effects of sin. Such knowledge is a spiritual experience of divinely revealed truth, of which Christ is the revelation, and whenever this truth is received, experienced and accepted it implies the receiving and the acceptance of Christ as the revelation of this truth.

This knowledge is bestowed through the revelation which Christ brought to earth. While Christ was upon the earth He bestowed this knowledge upon His disciples and immediate followers through His own personality, manifested in His human existence and in His spiritual and divine powers. Christ Himself thus reached the spiritual natures and enlightened and influenced the spiritual understanding of these disciples and

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followers. After He had departed out of human existence this same work was continued by the Spirit of God acting directly upon the spiritual nature of the soul of man, influencing, enlightening and instructing it. This was the work of God's Spirit in His office as Comforter, and followed only the ascension of Christ into His spiritual existence, freed from His human existence. This became a new and distinctive work, dealing with the life and revelation of Christ alone, as distinguished from the work of that same Spirit of God before the coming of Christ, wherein it only revealed God in the majesty of His infinite power and infinite wisdom, as Creator. Before the coming of Christ, man could only know his Creator in this majesty of His infinite power and infinite wisdom. It was only thus that God had then revealed Himself to His human children. It was only thus that His Spirit could declare Him or that man could receive Him. The terrors of the law and of retributive justice then held man in check from the commission of sin, if they refrained themselves therefrom. Christ's revelation brought to man a knowledge of God as infinite in love and compassion and made this revelation harmonize with the former as then universally understood and comprehended, in so far as the same was understood and comprehended at all, through His own sacrificial death, the shedding of His own blood for the redemption of the people. In this manner there was declared to the soul of man, a

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spiritual truth, which truth is the infinite love and compassion of the Father, which is manifested through that revelation of the Father, which is the life, the teachings, the love of Christ. To draw all men to Him Christ was lifted up upon the tree, and not to satisfy a broken law. Finite justice forbids this thought. Has infinite justice less of compassion than has finite justice? This truth, the Spirit of God in His office as Comforter has gradually, through the ages, brought into the consciousness of the souls of men, and as it has gradually come into consciousness the opposing thought of a blood atonement has as gradually passed out of such consciousness. This has been accomplished without a destruction of that harmony which must always exist between all of the revelations of spiritual truths. The spirit of Christ's life and of His teachings is figuratively the atoning blood which was shed for the sins of those who receive and accept Christ as divine and the Christ spirit. This same is the blood, the life, the vivifying power of the revelation contained in the New Testament, that is of the New Testament as an inspired writing. Christ therefore bestows this knowledge of the Father which of itself cancels the effects of sin in the soul possessing such knowledge, first, through His own life and teachings while He was upon the earth, and second, by and through God's Holy Spirit in His office as Comforter.

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We have tried to show above how this essential knowledge is brought to the souls of men but it remains for us to show how such souls receive this knowledge. The knowledge itself is wholly spiritual and it can be received only through the spiritual nature and powers of the soul. I have many times asserted that spiritual knowledge can only come to the soul through its own spiritual experience. Therefore this knowledge must come to it through an experience, a spiritual experience. I have also pointed out that every soul can recognize and know within itself, two spiritual powers, the power to worship God and the power to obey God. It is therefore through one or both of these two spiritual powers that this initial experience must come to the soul. The recognition of the power of worship is always accompanied by thoughts of worship, thoughts of the duty of worship, and these thoughts are suggestions direct from the Spirit of God to the soul of man. No soul reaching the age of accountability in human life, escapes such thoughts. They are a part of its life as that life has been bestowed upon it by its Creator, and come to it through His Spirit. If such thoughts of worship lead to a purpose of the soul to worship, and if this purpose to worship be followed by acts of worship, or acts which are intended by the soul as worship, through these acts the soul receives an experience, and such experience is the foundation of spiritual knowledge.

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A spiritual experience is as certain to bestow spiritual knowledge as a physical experience is certain to bestow physical knowledge. A repetition of the spiritual experience simply confirms and fixes the spiritual knowledge in the same manner that a repetition of a physical experience confirms and fixes physical knowledge in us. In our physical existence these experiences, or at least the greater portion of them, are so constant and so full and so clear, that they together constitute what we call our physical life. In like manner it is possible that even in human existence, our spiritual experiences may be so constant, so clear, and so full, that they may constitute in us a conscious spiritual existence. As the physical experiences bestow upon us physical knowledge, so in like manner do these spiritual experiences bestow upon us spiritual knowledge. It is thus that we receive all spiritual knowledge; it is thus that we receive the knowledge of the Father which comes alone through Christ the Son. It is this knowledge coming to us through a spiritual experience, which cancels the effects of sin. This brings us to a consideration of what the effects of sin are, as the term is herein used. The effects of sin are always the same wherever and whenever sin exists. They follow a law, which is the law of cause and effect, constant and unvarying. Sin destroys the power to know God. This power exists at some period in the life of every intelligent creature. It is either developed through obedience or it is de-

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stroyed through disobedience. In the form in which this power is bestowed in the beginning of every intelligent existence, it is undeveloped and indistinct. It is a power almost in embryonic state. It must be nurtured by good thoughts, good purposes, good deeds, or it will never blossom and bring forth the fruit of a knowledge of God. If not so nurtured it will inevitably perish through the very lack of such nourishing. It is killed outright by one consciously purposed act of disobedience, constituting sin. When once thus destroyed it can never reappear. Thereafter a knowledge of God is forever withheld from that soul. It is withheld simply and solely because that soul has by its own conscious and purposed choice of disobedience committed sin against the enlightening and guiding Spirit of God, and has thereby chosen sin and its effects as its portion. The blighting of this spiritual power can never be undone. The loss is everlasting. In compassion the Father has bestowed life upon all his intelligent creatures, with such manifestation of divine love, that through the destruction of this power by sin, they never can know their own loss, because they never thereafter can know their Creator in any manner or measure whatever, and consequently will always deny His existence. They cannot know any higher spiritual state than that in which they must thereafter forever dwell, and not knowing, they cannot know their everlasting loss. They cannot know spiritual joy, and not knowing it they shall forever

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deny that such joy exists. They may sometimes know happiness in some measure thereof, but if known it is a happiness similar to that which the non-intelligent creatures of earth may and do sometimes have, a temporary delight in the fact of living and in the experiences of that life. They cannot have the delight of environment for in spiritual existence there is no environment, neither can they have the joy of knowledge because they can acquire no knowledge. After such conscious and purposed choice of disobedience has been once made, constituting the sin against the Spirit of God, there is no hope of, or possibility of, the salvation of that soul from the effects of sin. No knowledge of God can thereafter reach it, and no desire for a knowledge of God shall thereafter ever come to it, for it will never thereafter believe as a truth that there is a God, and the atonement through Christ is forever lost to it. Before such decisive step has been taken, the soul does commit sin, sins of ommission and sins of commission, sins which lie in acts which its better nature, its knowledge of good, tells it that it should not do, and which its lower nature, its knowledge of evil, urges it on to do; sins which spring from the impulses of inherited tendencies to evil, which come down to it as a part of its human nature from the period when sin first entered earthlife. All these sins, all these shortcomings, all these inherited tendencies and weaknesses, are met and are cancelled by that knowledge of God which Christ

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brought to earth and revealed to man in His own person, in His own life, in His teachings, in His suffering and in His death, in His resurrection and in His ascension. The method by which this result is affected is the opposite of that whereby the power to know God is destroyed by the deliberate and conscious choice of disobedience and sin. This knowledge of God comes to the soul through a personal experience as I have above pointed out. This experience stimulates and develops within us this springing power to know our Creator, and the fuller and the more constant the experience the more rapidly is such power brought into effective and established use. These experiences may come to the soul so constantly and so clearly, that they develop in us a spiritual existence here in earth, so certain, so clear and so full in our conscious knowledge of it, that it falls but little short of the fullness of our experience of our human lives.

We have completed our consideration of the revelation which Christ brought in His Being and in His life which declared the Father as infinite in creative power, with only incidental references to the other phases of that entire revelation which comes to man through Christ's life and His teachings. We must now take up a second phase of the general subject which is, Christ as intermediary between God and man. In this phase of His existence Christ bears a distinct relation towards God and a distinct relation towards man. These relations we want to study and we want you to study

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them with us. It is not given to us in our human life to know and understand in its fullness all of the revelation which was delivered from God to the souls of men, through the Being, Christ. That revelation will grow and will broaden and will deepen in the understanding of the soul, until such soul shall have reached the limits of the possibilities of its finite powers to bestow knowledge upon it. When that limit shall be reached, and what the state of the soul shall be thereafter will form the theme of another manuscript, to be hereafter written, when he who writes shall have become able to comprehend the truths involved. This shall surely come before his work in this human life shall be ended. For the present then let us turn our thoughts to Christ as an intermediary Being.

God revealed Himself to man through His creative works and through Moses and the Prophets, as JEHOVAH. Christ in His own Being and life perfected this revelation as we have seen, but this entire revelation as thus perfected, only revealed God to man in His one attribute of infinite power. Under this revelation man obeys God, if at all, through fear. This was the leading motive for obedience in all ages preceding Christ. This is still the leading motive for obedience in all persons who cannot accept the revelation of Christ in its further fullness. If we can only accept the revelation of Christ in this phase of it, that is a perfected revelation of the infinite power of God,

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then we ourselves would probably never obey God through any other motive than that of fear. It is infinitely better that such obedience should spring from love of the Father, love of the Son, and love of obedience, than from any motive into which fear enters, even as a part thereof. In how many of us is the motive for obedience wholly free from the influence of fear? I believe that as yet but few can wholly rid themselves of it. If I may hope for any good to my fellow men from these writings, it is that they may aid in the ultimate total elimination of fear from the motive which leads the soul into obedience and holds it therein. Individually my religious training was begun along the lines of fear, and was maintained along these same lines for years, until it gives me within my own experience a knowledge of the blighting effects of such training and motive, and has thereby laid in my own life a foundation for the work which I have done, am doing and must hereafter do. I could not have done the work without that experience. In this light alone I can now repress a feeling of regret that such had to be my experience. It is into better and sweeter thoughts that I have now come and would fain lead others.

The personality, that is the individuality of God can never be known to the soul of man in earth. It never was, it is impossible that it should be. This personality or individuality of God can never be known to the soul of man in its spiritual existence. The reason for this is that God is not ma-

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terial in the individuality of his existence, and the soul has no power which enables it to know and recognize any being which is not like unto itself. This truth is clear and is well recognized by us in our human environment. The same truth is true in our spiritual existence, but is not now so easily recognized and accepted. The soul of man has powers wherewith it can discern and know God in some of his attributes and powers, and can through the experiencing of these, spiritually know of God's existence. This it can alone do through the Holy Spirit of God. In its spiritual existence the soul can never know God as an individual, other than as it may know him now in its human existence as an individual, and that is through his Holy Spirit's influence upon its own spiritual nature. In order that the soul of man throughout its endless spiritual existence might remain forever steadfast in its obedience to the Father, it was necessary that it should know a Being, with a personality of existence recognizable to it, which Being it might worship as divine. This is mere assertion yet it is assertion founded upon revelation, and based upon our own spiritual consciousness. The cry of the human soul ever has been, is now, and ever shall be throughout its endless spiritual existence, "Show us the Father and it sufficeth us." It is the longing of my soul today, and it is the longing of your soul. It is a longing born within us and which shall ever remain with those who choose obedience. God never

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created a longing in the human soul and left it impossible of realization. This longing may be realized and eventually shall be realized by all who enter into the state of spiritual life, in the Being, Christ, who in his own person declares the Father's personality and individuality. This is one of the offices of Christ as intermediary between God and man. Another of these offices of Christ as intermediary is His revelation of the Father as everywhere present, the same in one place as in another, throughout the universe of created matter. This is manifested by Christ in His spiritual existence and nature. In the world of spirit wherein Christ now exists, there is no far or near, no here or there, no this way or that way, no up or down, no coming or going, no absence; all is presence. This is true because therein there can be no thought or experience based upon a material existence. We cannot therein take cognizance of any material existence, and this being true we cannot therein take cognizance of any property of matter. All that I have above enumerated as absent therefrom could only exist therein as a property of matter, and without a material existence these things are unthinkable. It is in such existence that Christ now lives as intermediary between God and the souls of men. Through His existence therein it is revealed to the soul, or will be revealed to the soul which seeks the truth, how God is everywhere and always with His children who know Him. What then is the revelation

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which Christ brings as intermediary? We must answer this question in detail under the following heads: Christ, in His Being declares God; Christ in His resurrection and in His spiritual existence declares God. It is therefore to declare God that Christ came to earth. The necessity for such declaration of God has frequently been referred to, it must now be considered at length. In order to do this we must now consider the nature of the soul of man along a new line of thought. It is as a being spiritual in its nature and thus allied with beings super-spiritual, that we must do this. The soul of man occupies a plane of existence unoccupied by and unknown to any other created beings. It is a commingling of the animal life below it and out of which it was evolved, and of that life which is super-spiritual and which is bestowed directly by the will and by the act of God. In this work of creating the human soul out of the evolved animal life, raised to the highest possible form of development, God works through His Holy Spirit. It is thus that the soul which accepts the teaching and the guidance of that Spirit, is raised into a plane of existence which is higher than human. The possibilities of the evolution of animal life into higher forms, stops with the bringing into existence of a soul which possesses the power of conscious thought which power is not destroyed by its human death. This is a spiritual experience in an unending form and marks all that is possible under the creative law of evolution. The soul then

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owes to the creative law of evolution, its spiritual existence, its power to think, its power of will and choice, its power of memory, and the everlasting state of its spiritual existence. All this came to it because it existed under and was subject to God's creative law of evolution. It could not escape this, it could not hinder its coming, it could not hasten its coming; it was in no manner responsible for it, individually or collectively; it was simply its destiny. If therefore the soul of man had not come under the power of another creative law, that of the direct will and act of God, under the operations of His Holy Spirit, its destiny would have been an endless paradise, an endless spiritual existence wherein it would have known happiness, but happiness only, for it would forever have remained in that natural spiritual state into which it was born, and out of which it could not have passed. It would have known neither good nor evil. Its happiness would have been on the same plane as that of the animal life lower than human wherein such life is so adjusted to its environment that happiness is its normal state and cannot be destroyed by the knowledge of right and wrong which exists therein. This is paradise. This was the paradise in which the typical and figurative persons, Adam and Eve first found themselves after their rise into an intelligent existence, having crossed the line out of an instinctive animal existence, but yet without knowledge of good and evil. Was the soul of man to be

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forever left in this neutral spiritual state? Such was neither the purpose nor the will of God. We find therefore that when man passed out of instinctive animal existence, into an intelligent existence, which was simply one additional step therefrom, to wit, the additional power to think concerning that which is above his own material plane and environment and which he most certainly could not do before he crossed this line, he by the very force of this step placed himself within the reach of another creative law, that which descends from the life of God downwards and in the soul-life of man meets the ascending creative law of evolution. Infinite love and infinite justice forbid that any creature should have the power to think of and to seek a knowledge of a higher and a better life than its own, and a Creator to whom it may trace its own origin, without placing within its reach the powers necessary to do these things. This descending law of creation therefore lays hold upon the life of man thus made intelligent, and through God's Holy Spirit teaches such souls good and evil and thereby endows such souls with the spiritual powers to worship, to obey and to know their Creator. With this knowledge and this endowment the soul of man ascends into that state of existence wherein it manifests the lowest possible manifestation of this descending creative law from the Father's life down to the spiritual state of human existence. When the life which is human had in the soul of man reached a spirit-

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ual existence which was above oblivion, that is, had endless conscious existence, it became necessary that some revelation of its Creator should be made to it in order that it be possible for it to rise into any higher state of existence. It could have remained and would have remained upon the plane of an existence in paradise, and without the possibility of forfeiting that life, had there been no such revelation of the Creator made to it. This was the normal, the natural state of the soul of man, under and by force of the law of its creation. It could not have escaped this state and it would have lived therein forever of necessity. What would that life have been? It would have been a natural, normal life of peace and contentment, but extremely narrow in its limits and possibilities. Growth or expansion therein would have been beyond possibility. This life would have been the same in kind but little different in the degree of the enjoyment thereof, as the normal and natural life of the higher instinctive animals in their own material environment. To such animal creatures this life which comes to them is wholly satisfying and is full and complete. They can have no aspirations higher than their daily experiences, and cannot have thoughts which rise above their own material plane and their own environment. This is true of every stage of life which exists below the endless spiritual existence of the soul of man. In that existence the soul has acquired the power to think outside of and independent of a material

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environment, and to have thoughts above the plane of its own existence. This power creates and ever must create within the soul a longing for knowledge other than that which it has. This longing it would have no power to satisfy. To create a being with a longing which comes as a part of its existence and cannot be escaped, and to so endow it that it has no power to satisfy such longing, is against infinite love and compassion, and is nowhere revealed in all the creative works of God which we can comprehend. God therefore met this highest possible work of this ascending creative law, when it had evolved a soul, that is a life, with the power to think above the immediate plane of its own existence, and with a spiritual nature surviving human death, with His Holy Spirit, and completed this work of creation by bestowing a knowledge of good and of evil upon it and with this knowledge, the powers to worship God, to obey God and to know God. Thus endowed, the soul of man possessed the power to pass out of this neutral spiritual state into which it had ascended. Actual knowledge of good and evil only came after an individual experience which brought it, but the power to acquire such knowledge came before the experience. This is only another method of assertaining the necessity which exists for the entry of sin into the life which is human.

If the soul of man had continued to live forever in this moral state of paradise and without a knowledge of good and of evil, could it forever

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have remained happy? This is an inquiry which cannot be satisfactorily answered. It might have enjoyed some degree of happiness forever; it might have lost its happiness. Any life which is below the spiritual existence might thus continue its existence in happiness forever, but this is scarcely possible of any life which possesses the capabilities of the human soul, even before it came into possession of the knowledge of good and of evil and the endowment of the spiritual powers which springs therefrom. This seems to be the meaning of that divine revelation which figuratively portrays this moral state of paradise upon the earth, prior to the entry of sin into human life. The fact that the figurative characters portrayed in that divine revelation which, under the form of symbols, figures and story, declares to the soul of man as it may have the power to comprehend and know it, the truth of the rise of the human race from its low estate into a knowledge of good and evil, even as those beings superhuman know good and evil, did not continue contented, satisfied and happy in this neutral moral state, convinces me that this would have been impossible, and that this is one of the truths which that revelation was given to declare. The reason for this is, that the soul of man having risen into that spiritual state wherein it had the power to raise its thoughts above and beyond its own human environment and above and beyond its own spiritual existence, would ever long for additional knowledge and

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would through its powers of thought, ever reach out thereafter. This is precisely what it did in the figure of the story. In other words the story is a portrayal of the longing, the aspirations, and the efforts which spring spontaneously within the soul of man, before possessing a knowledge of good and evil. It is a revelation showing why evil entered into the human life of earth, and why it was a necessity that evil should so enter. The revelation lies much deeper than the story, and it was delivered for all ages of the world and for all thought that is possible for us throughout our endless spiritual existence. The soul's power of thought cannot be curbed within the limits wherein that power of thought can reach. The power of thought is the power which allies us with God. When to this power is added the knowledge of good and evil, then truly have the souls of men become like unto God's as the story expresses it. We find then that by this creative law of evolution man had been raised into a spiritual state of existence wherein it was a necessity that he either be given the power to rise into a higher life or he would become discontented in the paradise of his then existence. This truth, in the economy of our Creator created the necessity for the higher endowment of man. This higher endowment came through God's Holy Spirit, and it came in the form of a knowledge of good and of evil, and of the accompanying powers to worship, to obey and to know God. These spiritual powers, granted to

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the human soul, created another necessity inseparable therefrom, the necessity for a fuller and a clearer revelation of the Creator to that soul, in order that all human souls should not deny him and thereby enter into spiritual death. This necessity was immediately met by a promise planted in the spiritual consciousness of the soul, that such a revelation would surely come, and the consciousness of that promise and of that truth never departed from the souls of men until Christ did come and did bring the promised revelation.

Through these thoughts I have tried to make plain that great necessity which existed in connection with the moral states of the human soul, and arose out of those states, which Christ as intermediary between God and man, came to meet. This necessity did not exist until after the life which is now human had been evolved from the life which is below human, not until after the soul of man had come into the possession of the power to lift its thoughts above the plane of its own environment, not until that soul had come into the knowledge of good and evil and into possession of the spiritual powers which spring therefrom, not until the soul's spiritual nature and powers had lost the fullness and clearness of their original perfection as bestowed, and had diminished and weakened to a degree wherein alone it was possible for them to receive and accept a material revelation of God, not until this fullness of time did this necessity exist. When it did exist, Christ came

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and met and fulfilled this necessity. If divine revelation in the story of creation declares anything clearly it declares the truth that when the human race first rose into this endowment of a spiritual nature carrying with it spiritual powers through which alone the soul could become conscious of its possession of such nature, these spiritual powers were bestowed in the fullness of their perfection. These powers thus given in the fullness of their perfection, were the spiritual powers of thought upon a plane higher than that of its own environment, and the spiritual power to communicate these thoughts spiritually, to any being possessing a similar power, and to receive thought from such being in like manner. This was the limit, as we may now know by our own experience, of the spiritual powers of the soul of man in its first state of neutral spiritual existence. It was conscious of its own spiritual existence, was conscious of its power to lift its thoughts far above the plane of its own spiritual existence and of its own human environment, was conscious of its power to communicate these thoughts, direct and spiritually, to another being possessing this same power, and to receive thoughts from that other being directly and through this same spiritual power. One Being to whom it thus communicated its thoughts, and from whom it thus received thought direct, was the Holy Spirit of God. These powers came to man full blown and fruited, when first man achieved them and they came to him as naturally

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as breath comes into the lungs of the new born babe. They were given in the fullness of perfection, and were as natural and spontaneous in their use by the newborn soul as is the use of the lungs by the newborn babe. It was left to man in his drift backwards towards animalism through moral sin, to discredit, weaken and in a great part destroy these his spiritual and greater powers. The story tells us that in this his first estate as a spiritual creature, man spake with God direct, and received God's truth direct, and this he most certainly did, God speaking to man then through His Holy Spirit as he speaks to man today, and man using these spiritual powers then in their fullness, which same powers he possesses today in a weakened, discredited and partially destroyed state. The soul thus endowed and conscious of this endowment, also found that God's Holy Spirit was not the only being with whom they could thus exchange thoughts spiritually through these powers. Another being or other beings did the same, and their thoughts thus communicated were of evil. The result was disobedience and the entry of sin into human life. This marked the beginning of a decline from that high estate of spiritual consciousness, and of the conscious use of these great spiritual powers which adorned the lives and enriched the experience of the first to enter into human existence. This decline was gradual through the ages during which man has existed upon the earth since his rise into his spiritual nature and

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existence. The conflict between the influences of good and the influences of evil thus begun and which resulted in the first sin, has been continued from that hour to this and can have no ending while the soul of man is free to choose. What this power of evil was and is, must be considered, but not here. If therefore this story declares revealed truth, we must admit and accept these truths therefrom: first, that in the first spiritual experience and state of man, after that man had come into a spiritual existence, and was possessed of a spiritual nature, and without any reference as to how he was created or came into such possessions, his spiritual powers were more highly developed and more freely used, than they have been at any period since; and second, that at the same period his intellectual powers and faculties were least developed and least used by him, than they have been at any period since then. These two truths are as plainly apparent from this story as is any truth that is declared therein, and if we accept any part of it we must accept these two truths. Outside of this record it is a selfevident truth that the intellectual powers and faculties of man did not spring into existence fully developed, or as fully developed as they are now. Their development to their present degree of effectiveness has been a slow growth through cycles and ages unknown. They have not as yet reached the limit of their capabilities. We cannot predict the period when they shall reach this limitation. It is also

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an historic truth accepted by all, that the development of the spiritual nature and powers, and of the moral character of man dependent thereon, was at a very low ebb at the period when Christ came to earth. If therefore we accept the revelation of this story in this one particular wherein it depicts the high development and the exalted experiences of the first of our race to enter into the possession of this spiritual nature, we have all the truths established and accepted which I wish to use in the present argument. My thought and theme is, that it was impossible for man to receive and to accept any material representation or revelation of the personality of God until man's spiritual development had been lowered to the lowest possible plane wherein he could yet recognize and know his Creator spiritually. This I claim was the spiritual state of the human race when Christ came, and that there has been a steady and marked increase in such development from that period to the present.

The spiritual powers of the soul, in so far as it posessed these powers in advance of its knowledge of good and evil, came into existence in a fully developed form. They came spontaneously as an outgrowth of the power of thought, the power to think upon a higher plane than that of the material environment or the spiritual existence of the soul itself. With this first consciousness of the possession of this nature these powers served the soul in the fullness of their earthly capabilities.

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This is because they then acted normally and without any restraint of sin or the knowledge of evil. They can never rise above such normal action. They have been clogged and hampered and weakened by sin from that period to the present day, and to regain to the soul that which was lost to it by sin, is the labor of the soul throughout all of its human existence, and that labor will necessarily extend far, far, into that existence which is wholly spiritual. It is to follow this downward course and the rise again through the coming and the revelation of Christ, that we now take up this thought, for it is thus and only thus that the seed of the woman has bruised the serpent's head.

The spiritual powers of the soul are broadly divided into two classes; first, those which have come to it as the natural result of that evolution through which the soul of man has risen through the lower orders of animal life; and second, those which are the direct gift of the Spirit of God. The first class are clearly limited to the power to think on a plane higher than that of its own human environment and higher than that of its own spiritual existence, and the power to communicate these thoughts to and to receive thoughts from other beings equally or more fully endowed. These two powers are all we may now know of our own spiritual existence, concerning which we may satisfy ourselves that they have their origin through the creative law of evolution. There may be other spiritual powers having the same origin, of which

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we may sometime take cognizance, but if so it will be when we shall have reached an advanced plane of our spiritual existence. The other spiritual powers of which we may now have knowledge, come down from our Creator direct, and have their origin through another creative law. These spiritual powers are, the power to know good and evil, the power to worship and the power to obey God, and the power to know God. The first class of these powers, those which have their origin in evolution, came to the soul in full development, when it first entered into its state of spiritual existence through its rise into an intelligent existence with the power to raise its thoughts above its own human environment and above the plane of its own spiritual existence. They came as the physical organs of the human infant come to it, developed and ready for full and normal use. In the first state of man's spiritual existence therefore these powers acted in full force, even during his physical life. This was the golden age of spiritual existence as it may manifest itself during human life. It has never had the same fullness and clearness of manifestation since that period and never will have again upon this earth. The entry of sin into this life has made this impossible. The second class of spiritual powers, those which came from God direct and had their origin under the descending law of creation, through the direct action of the Spirit of God, were bestowed in the fullness of their perfect development. It is therefore a truth

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that when the soul of man first came into the possession of its spiritual development and powers, it possessed all of its powers in a degree of perfection, which has never been possible for it since that period. The reason for this is the entry of sin through the soul's own act. This effect of sin can never be wholly eradicated during human existence. The seed of the woman, through the revelation of the Father which Christ in His own person brought, has bruised the serpent's head, has weakened the reign of sin, but has not destroyed sin. It will never do this while the earth remains. Sin is effective only in the weakening of or in the destruction of, the second class of these spiritual powers, those which came down from God direct, and were bestowed by His Spirit. Sin in its nature is antagonistic to God. It cannot enter and it cannot exist where there is not a doubt concerning God's own existence. This was the first cause of sin and is ever the foundation underlying the motive and the purpose which lead to it. Doubt lies at the bottom of all temptation, and must exist in the mind of every intelligent creature before that creature can commit sin The eradication of doubt is therefore and ever has been the effort and the aim of all the forces making for good, and the creation and the fostering of doubt is and always has been the effort and the aim of all the forces making for evil Doubt concerning God's existence sprang up at the dawn of the creation of the human race.

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That doubt gained steadily in its sway over the minds of men down to that period wherein the fullness of time had come and the human race was prepared to receive and to accept a material revelation of the personality of its Creator. Prior to this period it could never have received and accepted this revelation. Since that period no similar revelation would have been received or accepted had such been presented. These truths rest upon the varying state of spiritual development as found in the several periods referred to. We of our day have risen to a degree of spiritual development, wherein it would be impossible for us to receive and accept any material revelation of the Father's personality. We can and we do receive Christ's revelation of this, declared nineteen hundred years ago, through the effects manifested by that revelation. The proofs of it to us lie in that which has come forth out of it. The intellectual and the spiritual development of the twentieth century, if carried back unchanged to the beginning of the first century, would have rejected Christ as divine and would have rejected the revelation of God which came through Him. We are conscious of this truth, at least many of us are, and the balance would be if they could fully measure the meaning and the effect of such change. While this is a conscious truth to us who feel it, yet it does not weaken or disturb the fullness and satisfaction with which we now accept the revelation of the personality of God's life, declared by

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and through the life of Christ the Son. That acceptance came first to the immediate followers of Christ in a very imperfect and clouded form. They felt as an experience His spiritual power over them and about them; they perceived that He was more than human; they were drawn to Him and were held by Him irresistably through these spiritual experiences; after His suffering and human death without cause or wrong in Him, they were still more closely drawn to Him through bonds of human sympathy; enlightment as to the revelation which he brought, came to them later through their spiritual development, and it probably only came to a few of them then; it certainly came to the beloved disciple who was closest to Him in His human ministry and best prepared by natural endowment to receive the truth in its spiritual bearings. From that day to this, those who have thus received the truth have not been in the majority. Fear and human sympathy have heretofore been in largest measure the motives which have led men into the kingdom of Christ and have held them there. These motives must still prevail with many and it is better to enter that kingdom through fear than not to enter it at all; but there is a higher and a better motive than either and it should prevail. It is the love of obedience within the soul which recognizes and is beginning to know its Creator.

With the intellectual powers of man a different law prevails. They are created in embryo and

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are developed slowly and only through individual effort. This being true it follows that when the soul of man first found itself in the possession of spiritual powers in the fullness of their strength, it possessed its intellectual powers in embryo, only. These latter had yet to develop and grow mature through ages of individual effort along that line. There was then no conflict between the two, for the spiritual powers held the absolute mastery; they dominated the human existence of man as they now dominate his spiritual existence only. As the intellectual began to develop, the spiritual began to decline. There is a natural and an unending conflict between these two classes of the powers with which the human soul is endowed. It springs from the dual nature of the human life of man. In this human life the spiritual powers are used at a great disadvantage, while the intellectual powers are exerted under the most favorable conditions possible. They are in its human life, normal powers serving the soul in a normal manner. It is likewise true that the spiritual powers of the soul are normal powers, but it was only when they were wholly free from the influence of the intellectual powers that they could serve the soul in a normal manner, and their normal existence is the spiritual existence. The spiritual existence cannot be an absolutely normal existence in human life; the nearest it could ever come to being this was prior to the development of the intellectual powers, that is, while these powers

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were yet in embryo, at least in a large measure. The nature of this conflict must be carefully considered as it exists today and ever shall exist in time to come, as it ever has existed in time that is past. The conflict arises from the respective natures of these two classes of soul powers. The exercise of the spiritual powers must draw the soul upwards into a fuller realization of its own spiritual existence, and would tend to make that the paramount and controlling existence. The exercise of the intellectual powers tends to draw the soul downwards into its material existence and to make of that its paramount existence. In this natural conflict, in this life the advantages are all upon the side of intellectual development and against spiritual development. The soul has five distinct senses or powers which are wholly material and through which it grasps and lays hold upon its material existence. In varying degrees each one of these five material senses or powers gives delight in living, that is happiness to the soul. They give to the soul a happy life in its earthly existence. This is normal and right, but at the same time it tends to darken and cloud the clearness of the soul's experiences through its spiritual powers. Through these five physical senses the intellect lays hold upon the laws governing the physical world and applies them to the development of, to the greater comfort in, and to the greater delight in, the life which is material. This exaggerates and intensifies the material side

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of life at the expense of its spiritual side, and in many cases makes it the all of life to the clouded perceptions of the soul. Again, intellect deals with a life which is real, unmistakably real; spiritual powers deal with a life which is unreal, when measured by the same standard of the meaning of that term. This direct appeal to the soul, as against an appeal which can only come to it through a spiritual experience, in a world which seems unreal to it, irresistably draws the soul of man down into its earthly existence and makes of it, too often, its whole existence, in so far as recognized experiences can declare it. Here is an influence which is wholly outside of that unceasing conflict between good and evil which we have considered, which works side by side with it on the side of evil, and which is perhaps as powerful and far reaching in its effects and its results. It is outside of the moral life and of the moral states of man. It is the drag which results from the low existence which man must live, in order to fill his place in the great creative work which reveals the infinite power of God as Creator. It is the drag which the race of man, in his racial capacity, must draw, in order that it take its place and fulfill creative purpose, in its relations with its Creator and all His intelligent creatures.

We therefore find that man, created in the low estate wherein he must of necessity live, through his intellectual is drawn down to the low plane of his material existence, without fault or sin upon

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his part. There is besides this, an ever present conflict in the soul of man between good and evil, which has to do however with the moral states of his existence. We must consider what this conflict is and what the sources of it are. The conflict is within the soul itself; it is individual. Each for himself enters it; each for himself emerges from it, and for himself enjoys or suffers the results which follow it. The first cause or foundation of this conflict is found within the nature and the endowment of the soul itself It is not a conflict waged from without against the whole human race, but a conflict from within which is individual. In order that the soul of man should be made morally accountable and should be enabled to enjoy the fruits, that is the effects, of such accountability, it was necessary that it be endowed with freedom of will and freedom of choice. It was also necessary that such soul should know both good and evil. Without such endowment and such knowledge, the moral state of spiritual life and the joys thereof could never have existed. They rest upon and spring from this endowment and this knowledge. The will being free it must necessarily choose between doing that which it prefers to do, or doing that which its Creator commands it to do. Its knowledge of good and of evil embrace of necessity some knowledge of what these commands are. This knowledge of what these commands are, may be so limited as to embrace but one act which is commanded or is prohibited.

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That is sufficient to test the purpose of the soul, whether it be obedience or disobedience. The influences which are brought to bear upon, and which lead up to such purpose, must be carefully considered. These are of two classes, those which spring from the soul's own character, and those which come to it from without. The former are in all cases the stronger and in most cases are the prevailing influences. The latter while ever the weaker influences may yet sometimes be the prevailing ones, by simply adding their strength to an already wavering purpose, which is thereby fixed either for obedience or for disobedience. Neither the influences for good nor the influences for evil which come from within the soul itself, can have absolute control over it. If this were to become true then moral responsibility would be taken from it. The influences for good which come from within are the thoughts of the soul concerning the life of a Creator, divine in nature and in powers, and the duty which a creature owes to such Creator. These thoughts come from God through His Spirit, but are a part of the inherent endowment of the soul; it cannot escape them. The influences for evil which come from within, flow from the freedom of the will and the inherent desire of the soul to do as it wills. This inherent desire is inseparable from such freedom. It is therefore in these thoughts concerning its Creator, and in this desire to do its own will, that we find the beginning of this conflict between good

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and evil within the individual soul. It does not yet know good and evil as an experience. It must do some act before it can know either, and that act must be the result of a choice between its will and what knowledge it may then have concerning its Creator's will. After this beginning of this conflict it does good and it does evil and it gathers knowledge concerning both from the experiences which follow its acts. The influences which spring from sources outside of itself are more difficult to analyze. The Spirit of God ever strives with the soul of man to guide and to influence it into the choice of obedience according to its knowledge. This influence is exerted through the soul's spiritual nature and through the power which it possesses in some degree of development, to receive thoughts direct from other beings, and to bestow its thoughts direct, upon other beings possessing the same power. When the soul of man first rose into its spiritual existence, as I have tried to show, this power acted normally and in the fullness of its function, but with the decline in the spiritual and the growth of the intellectual in the race, it had become all but an unconscious possession at the period of Christ's coming, and is not developed in any pronounced manner in our day. This truth makes it clear how in the beginning of our race, man could and did know the will of his Creator, direct through God's Spirit, and why this ceased to be the truth in later periods of the race's history. The conditions and the power which

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thus enable the soul to know its Creator's will and law from His Spirit direct, enabled it with equal facility and effectiveness to listen to or receive the thoughts of other beings possessing this same power and denying the existence of a Creator, or of any being higher than themselves. If we accept divine revelation in these its indefinite declarations, we are compelled to admit the truth that such beings did then have existence, and of course now have existence. Since man existed, then we may assume that other beings endowed with this same power of giving and receiving thought direct, existed likewise. Such beings could use this power in connection with this same power of the human soul. That they, that is one or more of them, did so use it would seem to be a matter of revelation. That they do it now is a matter of experience. The experience is indistinct as compared with that of the first period of our existence as a race of intelligent beings. What then shall we say of such influences, are they great or are they small? They are no greater than the influences of like character which are exerted for good. These influences for good offset these influences for evil, and leave the soul free to do its own will. Infinite love in conjunction with infinite power could do no less than this for the human soul, and infinite justice forbids that it should do more. The will of the soul and the act following it must be free and uninfluenced, that is uncompelled by stress of influence, or the resulting

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effects of the act cannot come to the soul without a violation of infinite justice which is impossible. Beings who once were in human life but now are in spiritual existence and who having no knowledge of God deny his existence, as well as the existence of all which they do not themselves experience, use this power diligently and continuously in the eagerness of their desire to exchange thoughts with those of earth. The result is a beclouding of those who in earth-life seek spiritual knowledge. In the greater part this is not done with any malevolent purpose on the part of those in spiritual existence. It is as often done with the desire to aid as to injure those to whom such thoughts are given, and in this lies the greater danger of the exchange of such thought. Such beings, whether their existence antidates that of the human race, or whether their existence once was human, through the use of this spiritual power, are the source, the origin and the all, of temptation, outside of that conflict between good and evil existing within the soul itself, which I have above outlined. They, with the use of this power, combined with the inate desire of the human soul to assert its own freedom of will and choice, constitute the all of those powers of darkness and of evil which are forever warring against the power of good. These powers of sin and evil have been personified, and have thus fixed themselves upon the minds and in the belief of man for ages. It is not wholly right to assert that there is no Satan,

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no Devil, no Prince of the powers of the air, or by whatever other designation they may be referred to, for there are beings, many of them, who in the manner above described do exert a malevolent influence upon the lives of men. It is not wholly right to assert that there is an individualized power, a being called Satan or Devil, or whatever other name may be adopted, for while such a power is distinctly and individually felt, it is neither individualized nor centered in any one being. A soul just freed from earth, while yet its intellect is at its fullest strength in its spiritual existence, through its power of memory, may become the blackest Satan in its influences upon life which is still human. If you doubt this assertion let me ask you to recall how often you have seen this same truth exemplified in the brilliant intellect of a soul which, as judged by its fruits, is spiritually dead, while it is yet in human life. Human death makes no change in such being, except that its great intellect must from that moment begin to wane and it is cut off from opportunities of communicating its thoughts to mortals, except through this one power, the free use of which upon earth is not common. Fortunately such influences cannot extend through periods of great length. In the great majority of such cases the purpose of the beings thus exerting a malevolent influence is not in itself malevolent, but is benevolent. Brilliancy of intellect nearly always is associated with benevolence in a degree varying

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from low to very high, but unless controlled by a masterful spiritual development, is also likely to be found associated with the densest spiritual ignorance. Of all these influences for evil, those arising from within the soul of man itself, are vastly more effective and disastrous in their work. Those from without are counteracted by the influences of the Spirit of God, and the soul is given an even chance to choose according to the innermost purposes of its nature. All these influences for evil whether inborn within the soul itself or exerted through the physical senses of its human life by its fellow creatures in its human life, or exerted through this power of its spiritual nature by beings possessing like power in spiritual existence or in an existence which is super-spiritual, constitute the personification called Satan.

We therefore find that when man first rose into the possession of a spiritual nature capable of independent existence and endowed with the first bestowed powers of that nature, that he knew his Creator's truth, His will and His personality of existence, by revelation direct from the Spirit of God to the spiritual nature of man through the power of thought transference. This is a revealed truth if we may so read divine revelation; it is a logical truth if we may so read the spiritual psychology of the soul. In this state the soul of man might have forever continued if it had not been endowed with freedom of will and the power of choice. These powers associated with the material

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existence and environment into which man was destined to be born and mature, made it an impossibility that the race should always choose the right and refuse to do the wrong. The higher knowledge of good and evil had not as yet come to man. That knowledge rests upon and sprang from an experience, the experience which comes from the doing of God's will, because it is God's will, and the experience of doing that which is contrary to God's will, without any reference in either case to the right or the wrong of the act itself. It is out of such experience that the knowledge of good and of evil alone can come, and it is for this reason that no creature below a human being both intellectually and spiritually endowed, can come into this knowledge or can be held morally accountable. It is out of this knowledge alone that can come the joy of that moral state known as spiritual life, or heaven, and it is out of this knowledge alone that must come the sorrows of that moral spiritual state known as spiritual death, or hell. It therefore follows that in the act of doing the good and in deriving therefrom the experience which follows it, and from which the joy of spiritual life must come, the quality of the act itself may have no relation whatever to right or wrong; and it also follows that in the doing of the evil and in deriving therefrom the experience from which the sorrows of spiritual death must come, the act itself may be equally free from any relationship to right or wrong. The

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two are separable and belong to wholly different planes and motives of action. While they are often, and perhaps generally run by parallel lines, the good corresponding with right and the evil corresponding with wrong, yet this is not necessarily so. In that figurative story of the beginning of our race and of man's moral states and relations with his Creator, the eating or the refraining therefrom of one kind of fruit, is made the test of obedience. This act in itself could bear no relationship whatever to right and wrong as known then or since then to either man or to instinctive life. In this figurative narrative this prohibited act which in itself could be neither right nor wrong, declares by the authority of divine revelation, the truth above set forth. With the knowledge of right and wrong only, and without the added knowledge of good and evil, it was impossible that man should have remained in the paradise of his first spiritual state. Such knowledge of good and evil could only come to him through a personal spiritual experience arising from positive acts of obedience or of disobedience upon a moral plane different from that of right and wrong. Upon this knowledge depends the joys of heaven and the sorrows of hell. The Creator therefore foreknew and purposed, that man, thus lowly endowed of necessity, of his own free will and choice, should disobey His commands and should thereby bring sin into this world, and through it the knowledge of both good and evil, upon a higher plane than the

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knowledge of right and wrong. This purpose of the Creator and these acts of man resulted in the necessity which compelled the revelation of the Father which was given to man through Christ the Son. How these compelled it has been told in part only; we must declare it more fully.

The entry of sin into this world and the knowledge of both good and evil which came through the same, changed the moral relationship between God and man. Prior to that time paradise existed and that was the only moral state possible. Thereafter three distinct moral states became possible and were soon thereafter occupied. The first wilful and purposed act of disobedience, upon the moral plane of a knowledge of good and evil, created the moral state of a spiritual death, which has existed ever since that act. The first wilful and purposed act of obedience upon the moral plane of a knowledge of good and evil, created the moral state of spiritual life, which has ever since existed. These two states from their very nature are everlasting. The third spiritual state of paradise from its nature must be transient. Into it every soul must first enter, but entering it with freedom of will and choice, it is impossible that it should remain therein continuously without exercising this freedom, and the first exercise of this freedom, with knowledge of good and evil, and with a purpose connected with such act which is formed within it on the plane of such knowledge, of necessity carries the actor out of this neutral

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spiritual state into one of the other positive spiritual states, according as the act may be of disobedience or of obedience. The spiritual revelation of the Creator which was bestowed upon the soul in its state of paradise, was sufficient for it in that state, because its spiritual powers were then exerted in the fullness of their strength, that is they acted normally. This their normal action was destroyed by sin, not wholly and at once, but gradually through ages. As this strength and clearness of action on the part of these powers declined, it became necessary that the revelation of the Creator be brought to a lower level and be made plainer, in order that the soul at no time be deprived of a sufficient revelation of its Creator to make it possible for the soul to know Him and to choose obedience. In this manner and to continuously meet this necessity, the plane upon which God revealed himself to man, came down gradually from that of pure spiritual communion between the Spirit of God and the spiritual nature of the soul, to those of commingled spiritual and physical revelation, until it reached the plainest and the lowest possible form of expression in the person of Christ the Son. This is why this lowest and clearest and fullest of all revelations of our Creator, could not be given and could not be received, until that fullness of time wherein the spiritual nature and powers of the human soul had been so blinded and blunted and weakened in their steady decline through the effects of sin, as to

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make it possible that a material revelation of the Being, God, should be made to and should be received and accepted by man. Throughout the ages of such spiritual decadence this purposed method of revelation had been outlined and kept before God's chosen people and they had been prepared of God for this revelation and for its acceptance. The reception which was given to this revelation when it came and the ignominy and death which were meted out to the Saviour, are sufficient proof that at no earlier period of human history could such a material revelation of the personality of God, have been received, and that at the period of his coming, Christ in the revelation of the Father, was the last hope for the salvation of the souls of men. The dense spiritual ignorance of the immediate followers of Christ, who with earnestness of purpose sought in Him a promised Messiah, shows clearly how little of spiritual comprehension was left to men. The spiritual in man's nature had well nigh departed; the material in man's nature was in almost full control of the race. To us who live in this age of a higher spiritual development coming up again out of that revelation which Christ brought, that which this revelation had produced directly and indirectly, through its nineteen hundred years of ever expanding and deepening influence over the lives of men, is ample proof of the divinity of its origin and of its author. To the normally developed spiritual nature of man, Christ is and ever shall

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be divine and a manifestation of the personality and of the individuality of God the Father, in both the human form which He bore and in His spiritual existence which sprang from and which is dependent upon such human existence.

Having traced from its beginning the necessity which existed for the revelation which was given through Christ, we will now attempt to understand what that revelation is, in so far as we may be able to understand it. We do not claim to know it in its fullness; no human being can knowingly make any such claim. We do not all understand it alike, and a comparison of our several understandings may not be unprofitable. If we in our inner consciousness accept the divine nature of the author and of the revelation, the details wherein we may differ are of small consequence. If I am right, time will bring others to my way of thinking; if I am wrong, eternity will bring me to another way of thinking, which may be yours in whole or in part or may be entirely different from both. This is all the stress I lay upon our different manners of thinking, beyond the essential thought of the divinity of the revelation and of its author. I propose to treat the subject under the following heads: Christ declares the personality and the individuality of God in His own person and in His human life and spiritual existence; Christ declares the nature of God through His own nature and teachings; Christ declares His own everlasting spiritual existence

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through His physical death and His spiritual resurrection; that which Christ taught, as nearly as we may now understand these teachings.

Is it possible that the individuality of Deity should be revealed to humanity? In one sense it is not and in another sense it is. In the sense of Christ being all of God it is not possible; in the sense that Christ is filled with the being of God, the life of God, the purpose of God, the love of God, and in that which pertains to His mission, the power of God, it is possible and it is a truth. No one being below the infinite Being which is God, could possibly represent all of God. The Son is not equal with the Father in all things, but he is equal with the Father in all things pertaining to His revelation and His mission to the human race. That is all that Christ ever claimed for Himself, and is all that His followers should ever claim for Him. It is enough, for by this claim, Christ, to humanity, whether in human life or in its spiritual existence, is God and commands our worship as such. When therefore we worship Christ as God, we are worshiping that part of the Father, that much of the Being, God, as Christ in His own person and life has revealed to us, and this is all we can ever know of God. That is to say, we can never get beyond the revelation of Christ in our knowledge of God. Whatever of God therefore that we shall ever experience and know will be found within the Christ revelation. It is in this sense and in this sense only, that Christ is God to

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man, and to man only. Christ cannot be God to any order of intelligent creatures higher than man, for he is a revelation of God only on the plane of human intelligence, and to the human race alone. It is true that to intelligences higher than man, Christ perfected a revelation of God to them, in the fullness of infinite creative power and thereby brought joy to such creatures higher than man, in a double sense, a fuller sense than we have been wont to believe. To the human race it was not necessary that Christ should come for this purpose, because man can comprehend nothing higher than his own spiritual existence in measuring God's creative power. On the other hand we have a right to presume that intelligence higher than human can descend to a full comprehension of man's spiritual existence, as the lowest form, to them, of manifested life, just as man through his material existence can descend to the study and comprehension of the forms of manifested life below his own. In our human existence therefore when we would study and know God we must study and know Christ who declares Him, and thereby acquire all the knowledge of God which it is possible for us to acquire in this our human existence. In our spiritual existence, if we would study and know God, we must study and know Christ in His spiritual existence, wherein He shall abide with us forever. Just as in our human existence we can acquire no knowledge of God except that which may come to us through

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the revelation of Christ in His human ministry, so in our spiritual existence, and in the moral state therein which is spiritual life, we shall be able to acquire no knowledge of God except that which shall come to us through the revelation of Christ in His spiritual ministry. Such ministry shall be everlasting; Christ with us in spiritual life forever. This is what Christ's resurrection means to us His followers.

Christ declares the nature of God through His own nature and teachings. Is this a possible truth? It is and it is not. If we limit such declaration of the nature of God to one single incident affecting our common humanity, and segregate that incident from all others, then in dealing with that incident, it is possible and it is true. If we aggregate all similar incidents the world over, and seek to apply such declaration of God's nature, it is not true. If therefore we seek to know the nature of God through the incidents of Christ's human ministry, we must in every case segregate these incidents from all others of like nature in the world and study the declaration in reference to the one thus segregated. This same truth has been fully considered in another manuscript wherein the necessity for and the effects of suffering and the philosophy of its imposition have been fully treated, as well as the manifestation of infinite love in connection therewith, when all are treated in the aggregate and the effects upon all intelligent creatures are considered. That

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argument need not be repeated here. Christ in His ministry manifested the same truth and in the same manner. In this He declared the nature of God. Christ declares the nature of God to us, in the manifestation of infinite power, only by the incidents of His earthly ministry. These were a manifestation to us of unknown laws, unknown forces, unknown relations, unknown causes, and unknown effects. Infinite power is manifested to man alone through infinite law. The two cannot, to the mind of man, be properly separated. God manifests His power to man through changeless laws as eternal as His own existence. Because the law under which the infinite power of Deity is fulfilled, is to man unknown, we call it infinite power, in the sense that it is unlimited, ungoverned by law, and arbitrarily exercised. This is certainly not the highest conception of which man is capable, of the nature of Deity in the manifestation of infinite power. God, in His manifestations of infinite power to man, never rises above His own eternal and changeless laws, never acts outside of these laws, never violates these laws, never suspends these laws, and never will do any one of these things. If this is not a truth, and is not with us an accepted truth, then we have no starting point from which we, in confidence, can begin the study of God as a Being, or of His revelation of Himself to man. We could in such case never know that one step which we had taken, one experience which we had recognized, one truth which

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we had acquired, would not be overturned by the next step, the next experience, the next truth, which followed. This is a low conception of Deity, but a very common one. We approach Deity, we address Deity, we implore Deity, as if we believed that infinite power was and ever is a law unto itself, above all law and independent of all law, arbitrarily exerted to suit and fit and meet our wants and necessities as individuals. We shall never know much of God or of Christ's declaration of Him, until we shall have risen above this low conception of infinite power and the use made of it. When we have risen to this higher conception of Deity, in the manifestation of infinite power, then may we begin to study Deity along the same lines, in the manifestation of infinite love. When we study Deity in the manifestation of infinite knowledge, the same line of thought does not apply, for there simply can be no knowledge, past, present or to come, which is not the knowledge of God. Until this latter truth is accepted no man can study Deity and experience any profitable advancement in such study. Changeless and universal laws, governing every purpose and act of God, and the present possession of all possible knowledge, past, present and to come, constitute the sole foundation upon which we can build any knowledge of Deity. This is as positively true when we study Deity through Christ's declaration of Him as it is true when we study Deity through His creative works.

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We have heretofore referred many times to the relations between man's human existence and his spiritual existence. We must enter upon this line of thought more fully than we have heretofore done as we have now come to the point of application of all that we have heretofore said thereon. It has been for the purpose of this application that we have carried this line of thought throughout all these writings from their very beginning. The thought that the spiritual existence of man is a development from, a growth out of, the human or material existence of man; that it could not exist without the material; and that it cannot cease to exist having been once clothed with the material; is a deep thought, hard of understanding. It must be understood or else the resurrection and the continued spiritual existence of Christ cannot be understood. The resurrection of Christ has been the stumbling block of the ages, to overcome which, was introduced the thought, the hope, the doctrine and the belief which followed the doctrine, that the human body which is cast off at human death, in its selfsame identity, shall be resurrected and reunited with the soul which went out of it. This thought, hope, doctrine and belief, have saved the world by pointing out a way whereby the soul of man might believe in and might accept of Christ as its Saviour and Redeemer, and for the good it has done I reverence the doctrine, for that is all that remains to me. The thought, the hope and the belief are no longer

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necessary for my belief in and my acceptance of Christ as my Saviour and my Redeemer. The doctrine of the literal resurrection of any human body and the reunion of it with the soul which went out of it, is so antagonistic to that which we may know concerning our own spiritual existence, that it cannot be accepted by me in any literal interpretation thereof. The revelations and the declarations concerning it have a deep spiritual significance and it is in such light that they must be received and interpreted. It is in such light that the truth of the resurrection of the human body of Christ must be received and must be interpreted. At the period of the death of Christ this truth could not have been thus received. The spiritual development of the race at that date was not sufficient to enable it to receive and to understand this truth, in any other than in a literal sense and meaning. Neither was it at that period sufficient to enable men to receive and to under stand the redemption and the atonement which came to man through Christ's life, teachings and revelation, in any other sense than in that of a blood atonement, a redemption dependent upon the shedding of innocent blood, analogous to the ancient Jewish rite of sacrificial offerings in propitiation for sin. Whenever the human race has been unable by reason of its lack of spiritual development to receive and grasp the meaning of any truth in its undisguised fullness, that truth has been conveyed to the minds of men disguised

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behind symbols, figures forms and ceremonies, which while hiding the truth in whole or in part, have appealed directly to the religious nature of man, and have thus kept the truth alive for the generations then unborn. Is there any follower of Christ who at this date does not recognize this as truth when applied to the religious rites and ceremonies of the ancient Jewish people? Many of such followers recognize the same truth in the story of the beginning of our world and of our race, whereby divine revelation has declared to man, truths as yet but imperfectly understood in part. If these be truths then why should we question or deny, that man has been led in the direction of truth, since the coming of Christ under the same law and by similar methods, as he was led in the direction of truth before Christ's coming, and that he is still being so led? I feel that in my own experience from childhood to this hour, that this truth has been exemplified to me. I have received and have mastered this one truth if no other, through my own personal experience. Many can no doubt say the same for themselves. I therefore for one can say that through a material doctrine of a literal resurrection, I have been led to receive and to accept the spiritual truth of a spiritual resurrection. To me the truth as received is vastly more comforting than the doctrine as taught to me and through which I was led up to the truth. If we cannot understand or cannot accept the resurrection of Christ, then we must

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remain ignorant of many of the truths which are declared through Him. His resurrection and His continuous individual life, in touch with the life of man, are recognized as essential to the acceptance of the divine revelation which he brought to earth. If Christ had come as a human being, had lived as a human being, had died as such, had been buried as such, and had remained unrecognized in His personality thereafter, then His mission and His revelation would have been a failure from the date of His death. Man could not have received and have accepted the truths thereof under such conditions. It required a birth, under and by force of a law of creation, differing from that whereby man comes into his human existence, and it required a resurrection whereby the continued personality of his existence should be demonstrated, in order that men should then accept and believe the divinity in Christ's Being and the divine nature of the revelation which he brought. Such an acceptance and such belief are necessary in order that the soul of man should experience salvation through Christ. I mean this in the fullness of the meaning of these words, but the fullness of the necessary acceptance and the varying shades of the belief which may enable the individual soul to realize and experience its own salvation, are thoughts which I cannot interpose in this argument. It was a necessity that Christ should be born in a manner then and since thought miraculous; that he should die an unjust, ignominious

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and shameful death, in order that the power of human sympathy be added to all other powers in drawing men unto Him; and that He should thereafter declare Himself in the individuality of His continued existence, and should be recognized by and certified of His disciples. Had not all these things occurred, then the mission and the revelation of Christ would have failed. I simply speak now of the necessity that all these things should happen; of the laws under which they were brought about I will have more to say hereafter. The thought that man possesses a spiritual nature, separate and apart from his physical nature, and capable of everlasting existence when separated from it, was not then extant. The thought of mankind was rather that the spiritual nature of man was one and the same as his human nature and that it could not be fully enjoyed without union with some material existence. This as the foundation of the beliefs of man as they then existed, gave rise to three lines of thought accompanied by their corresponding beliefs, First, That at death the soul entered into a new material kingdom wherein it retained all the physical powers and faculties of its human state, and derived a higher pleasure from them than it could do in its earth-life; or second, that the soul at death entered an unconscious state and remained therein until a day of general resurrection, when it should be reunited with the very body from which it had departed, and that it would there-

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after enjoy all that it had enjoyed in earth-life with much added thereto; or third, that at death the soul entered into a state of waiting for a general resurrection and reunion with its body, during which waiting state it would be happy in a manner and to an extent unknown. In general terms these three lines of thought covered the religious beliefs of the human race at the period of the coming of Christ and for unknown ages preceding that period. This made the doctrine of and a belief in, a material state for the existence of the soul immediately following death, a necessity in order that any additional revelation of truth should be given to man. This necessity was met by the resurrection and the ascension of our Saviour; by His appearance in individuality, before His disciples; and by their recognition of Him and certification thereof to all the world. This met the thought of the entire religious world as then extant, saving only of those who claimed a belief in an unconscious state between human death and the general resurrection of the physical body, and this belief could not be countenanced by figure or symbol because it is supported by no revelation and is not truth. A material existence after human death is the simplest and the lowest form in which the truth of an after life can be presented to the soul and can be accepted by it. This truth must be first accepted before any moral or spiritual truth can be given to or be received by man. This truth was therefore presented in

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this its simplest and lowest form from the beginning of that revelation which followed the introduction of sin into earth. It is revealed truth, but truth revealed under the veil of figure and symbol, following the law of necessity for the revelation of spiritual truth to man, just as the same law of necessity was followed in that inspired story under which are veiled the truth connected with the beginning of our earth and of the human race upon the earth, and just as the same law of necessity was followed in holding a chosen people to the rudiments of moral truth and spiritual understanding, through the laws, forms and ceremonies delivered to them through Moses, and in the institution of sacrificial offerings as an atonement for sin. In all these things we now recognize the type, the figure, the symbol, and we must all do the same thing ultimately in the matter of any material character connected with our spiritual existence or the resurrection of any material part or form from our human bodies after human death. There is a spiritual nature attaching itself to the soul of man as a part of its existence. It is real to the soul individually, through that which each soul individually experiences. Outside of its own individual experience, and outside of that which comes to the soul through the one power of thought-transference, there is nothing real about the spiritual existence. That is to say, the experiences of the spiritual existence are limited to those which come to the soul within itself,

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from the exercise of its own spiritual powers, and to those which come to it through this one power of thought transference which is the only power connecting it in any manner with other beings like unto itself. It is possible therefore that the spiritual existence may be realized in the fullness of its experiences, while the soul is yet within its human body. While this is true in regard to the fullness of these experiences, in the sense of the variety of such experiences, it is not true in the sense of the clearness of such experiences or in the fullness of the joy which they may bring to the soul. In this life our physical senses are the source of our fullest and clearest experiences and are therefore the source of our fullest and greatest happiness. These do not produce joy, they produce happiness. The spiritual powers alone produce joy, and this they may do to a large measure while we yet remain in our physical existence, but will do so in a much fuller measure when we shall be cut off from the happiness coming through our physical senses. That we should be happy through the physical senses during human life, is both normal and right. Such happiness ought not and need not interfere with the joy which comes through the proper use of the spiritual powers. The two are in harmony, not in antagonism. What then are the experiences which are possible to a soul in its spiritual existence, whether that existence be freed from its physical existence or still connected with it? So far as we

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may now discern them, such experiences are limited to these; those which come from its exercise of its power of obedience to the revealed will of its Creator; those which flow from its power of worship of its Creator; and those which spring from its power to know its Creator; and in addition thereto, those which are immediately connected with the exercise of its power of thought transference, which includes the power to receive thought in the same manner. The first three are exercised in earth, in some measure, by all who come into a knowledge of Christ as their Saviour and their Redeemer, and the last named power is sometimes exercised consciously in earth-life. Where this latter is the truth, such person has in his earth-life experienced all that we are now able to comprehend of what our spiritual existence after death shall be; he has used all the powers of his soul which he ever shall use, in so far as a mortal can comprehend what the spiritual powers of the soul are; he has experienced all that he shall experience in his future spiritual state in so far as it is given to a human being to know and to experience his own spiritual nature. While this is true, yet all such knowledge and experience is acquired under the handicap or hindrance of a physical existence which in its very nature must be the paramount existence until human death ends its domination forever. The knowledge and experience therefore connot be full and distinct. They are however the same in kind, and upon

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them must be founded all the knowledge we can possibly acquire in our human existence as to what our spiritual existence shall be after death. In this manner let us seek such knowledge. When we shall pass out of this our earthly existence into that which is wholly spiritual, we shall lose all the experiences and therefore all the knowledge which comes to us now through our five physical senses. We shall have left to us our power of thought, the power to think upon any subject concerning which we can gather knowledge through an experience, or upon any subject upon which memory can serve us from out of our human life. This will from the beginning limit the subjects upon which we can turn our thoughts, and as memory is at best a transient power, built up out of our human experiences and adapted to aid us in our human lives alone, it will not through any extended period of such spiritual existence, add to our range of thought. The office of memory is to retain and carry forward from the experiences of yesterday, that which will aid us today. It is essentially a material power although acting independent of a material existence, from the fact that it is useful only in such material existence. In our spiritual existence there is no yesterday. All that we may know of our existence therein is present existence, present experiences, present use of our powers, so that it becomes ultimately to us an existence without any known beginning and with a certainty of no ending. There is there-

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fore in our spiritual existence no place for the use of memory, and because of this, memory as a power will eventually pass from us. When this shall have occurred the range of subjects upon which it shall be possible for us to turn and fix our thoughts will be reduced to our own individual experiences and to those themes which may come to us through the power of thought transference. All other beings like us will be as limited in their thought range as ourselves. Hence we determine what we ourselves may experience and know and contemplate in thought, we shall know the experience and thought-range of all like unto ourselves. We who seek to obey God and to do His will in earth, rather than our own will, shall continue to exercise this same spiritual power in the same manner. This will open before us the theme for thought as to what God's will is, which embodies a study of all revelation which God has made of His will. Again, those of us who in earth seek to worship God, will continue to use this same power of worship in such manner as shall then appear to us to embrace the highest form of worship of which we are capable. This will ever keep before us the theme of worship, and all which that wonderful power embraces. Those of us who have sought knowledge of God in earth, will continue the search after such knowledge unendingly in our spiritual existence. Such knowledge only comes to the soul in earth through a spiritual experience. It can come to us in our spiritual existence in no

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other way, and the measure of our knowledge of God in our spiritual existence will be the fullness and the clearness of such spiritual experiences, just as it is in this life. In the fullness and the clearness of these experiences and in the themes of thought springing therefrom, we will find everlasting and ever increasing joy. In all this range of thought we shall be aided, sustained, instructed and comforted by like thoughts from beings like unto ourselves, through the power of thought-transference. Their themes of thought and our themes of thought shall run in harmony; their joy shall be our joy; but their experiences cannot be our experiences, for each for himself can derive either joy or knowledge from his own experiences alone. Their thoughts may aid and may guide us into an experience like unto their own, and thus may we advance more rapidly into knowledge and joy through our own individual experiences. This is heavenly work, begun in earth and never ending. I have thus covered the range of thought which it is possible for us mortals to understand now, concerning our own spiritual existence after death. You will see that God is the center and the all of that thought which will be open to us after human death shall have overtaken us and the memory of earth shall have passed. Now if we have chosen disobedience and the doing of our own will as against the will of God, and have thereby destroyed within us the power to know God, and have lost the powers of obedience and of

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worship therewith, what shall we have upon which to turn our thoughts during an endless spiritual existence? It will be to such a mere conscious existence bereft of all which makes for happiness in this life, and into which joy can never enter. In that state God and Christ are either denied or are unknown, because the power to know them does not exist therein. I cannot deny and have asserted that happiness may exist therein, that is happiness of a transient nature, because I have defined happiness to be, delight in living, delight in experiences and delight in environment. While environment in a proper sense cannot enter into spiritual existence, the other two conditions of happiness do enter therein, and they can produce therein a transient happiness which must ultimately pass into the sorrow and gloom of a purposeless, profitless, useless existence, reduced to the plane of a mere conscious existence. This is hell and these are the torments of hell. They have not been too highly depicted through the figures, types and imagery, by means of which divine revelation has declared these truths to man. Neither have the joys of heaven been too highly depicted through the figures, types and imagery, by which divine revelation has declared these truths to man. In all this spiritual existence there is no place, nor law, nor possibility for any material existence of any nature. Nothing material can enter into an everlasting state.

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Having tried to show above what the spiritual existence is, we must try to show now how and why it is dependent upon a material existence. There is no problem so difficult to understand as that one which we cannot experience in full. The problem of what spiritual existence is, we can experience in part and from such partial experience can fairly well understand. This is not true of the one now under consideration for, concerning it, we in this life cannot have even a partial experience. We are therefore compelled to study it from the experience of others whose experience is greater than our own. If this was wholly a spiritual truth, such experience of others would give us no knowledge concerning the truth experienced, but would only point out to us the way along which we might ourselves arrive at the same experience. This truth is however not wholly spiritual in its nature. It combines the spiritual and the material and we hope can be made clear in some measure. This is not the first attempt that I have made to express in words the thoughts which come to me concerning it. Thought is above and beyond and independent of language. We must learn to so use our power of thought, if we have not already learned it, for all language will forever pass away from us with human death; not immediately, for memory may retain it for a period, but useless and unused, language cannot long continue even as a recollection of earth. It is therefore possible to know a truth which cannot

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be adequately expressed by language. This is true when the truth pertains in part at least to a material existence. It is doubly true when the truth is wholly spiritual. I have repeatedly asserted that we could not have a spiritual existence without first having a material existence; that the former is an outgrowth of the latter and is dependent upon it. If this be true then it becomes plain why and how a being superhuman cannot have a spiritual existence, for they have never had a material existence. The spiritual existence is a condition of life, a form of life, an expression of life, which attaches alone to the human family among all created intelligent beings. The life of all other intelligent beings is superspiritual. In this truth lies the necessity for the human life of Christ. If it were not that it is an aid to, and a necessity for, the correct understanding of the Christ-life and the Christ-revelation, this subject would not be entered upon or considered for a moment. It will eventually come to every soul which enters into spiritual existence, and it can do no good in human life, known to me, other than its aid to a fuller understanding of this, the problem of the ages. I am fully conscious that I could not have my present thoughts and understanding concerning this great problem had I not learned to accept these two truths: first, that spiritual existence is an outgrowth from and wholly dependent upon material existence, and thus attaches only as a quality of life, to the human family; and

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second, that all other intelligent creatures have a quality of life, superspiritual. With these two truths accepted by me, the thoughts which come to me are based upon them. To illustrate this fixed and necessary connection between the spiritual existence and the material existence, I have used the figure of a shadow. A shadow is a property of matter although it is not matter, or material in its nature in any other sense than that it is dependent upon matter and cannot exist without matter. To say that the spiritual existence is a shadow of the material, is not correct; but it simply points the way to the truth if we can ever comprehend the truth this side death. There is a property of matter, spiritual in its nature, which survives human death. It is not a material substance; it is not a material form; it is a spiritual expression. It is the truth of intelligence, the presence of intelligence, declaring itself. Can you see it as you look into the face of one whom you know? Can you see it as you look into the face of every human soul which possesses intelligence in its human life? Can you see the soul's expression of intelligence as you look into and study the face of your child or of one you love? Is there any difference between such face living and animated by the soul within, and the same face dead, with the soul departed? That difference is the spiritual existence of that soul, and that is all of it that we may comprehend in earth. It is true that in human life we discern this difference principally through

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human vision, but not wholly so. When human vision shall have forever ceased its function, the same experience only intensified and clarified comes to the soul direct through thought experience, thought consciousness, direct spiritual perception, conscious recognition. Can we know each other then in our spiritual existence? Did the disciples know Christ after that he had arisen spiritually? The answer to the latter question answers the first question, forever and forever. The philosophy of such recognition we have yet to consider.

We now come in course to the resurrection of Christ and must declare the truth concerning it as we see and understand it. To each is forever accorded independence of thought. No one can think for us; we must think for ourselves. The thoughts of others may aid us in our thoughts and our thoughts may aid others in their thoughts. It is our privilege to profit by the thoughts of others and it is our duty to give our thoughts to others if we have reason to believe that they express truths. The fact of the resurrection of Christ is not an essential for the salvation of man, and if any man chooses to accept the divinity of Christ in His being and the divine nature of the revelation which He declared he need not accept the doctrine of a literal resurrection of His body or the spiritual resurrection of His Being, in order that he may receive and accept Him as his Saviour and his Redeemer. The latter

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is a truth, a comforting truth, and a truth which teaches us what our resurrection shall be. It is a truth therefore upon which I lay hold with the greatest of satisfaction, and seek to understand to the utmost of my ability to penetrate it. I am satisfied in my belief; I urge it upon no one; I withhold nothing that has brought me into it, except that which I cannot express in language. Christ did arise from the dead, but it was Christ the spirit which arose and which appeared unto His disciples and followers, and not Christ reentered into His human body. This resurrection of Christ fulfilled a twofold purpose; first, it confirmed His mission and established the faith and belief of His disciples and followers; and second, it revealed to man as no possible declaration could have done, the nature of his own spiritual existence. These two truths will be considered fully when they shall be reached. To those who have clung with a longing fondness to the doctrine and the belief of a literal resurrection of the body of Christ, and can find no comfort in the other thought, which to me is truth, I would say, hold fast to that which comforts you, but open your mind to the other thought as a possible truth. Believe me also when I assert another truth, which is, that human death does not end doubt, doubt of God's existence, and doubt as to Christ's divinity. If you cannot accept this as a truth, then hold your mind open to it as a possible truth, for by that means you will best prepare yourself to come

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into the ultimate truth as you shall experience it. If you doubt God's existence or the divinity of Christ before your human death you will doubt these same truths after death. In truth these doubts will come to you with redoubled force unless you are prepared to resist them. That preparation is best accomplished through the open mind. If your heart and soul are set upon and enraptured by a belief that you will come into the presence of an individualized Deity and a materialized Christ in a materialized heaven, and you fail in the realization thereof, then in the weakness of that intelligence which is bestowed upon us, the very lowest of God's intelligent creatures, you are liable to let go your hold upon Deity and abandon forever your belief in Christ's divinity. I am speaking plainly that which I feel, for the good of those who may read it, and not for my pleasure. It is a sad thought to me that doubt should enter heaven, but a thought from which for me there is no escape. The material doctrines and thoughts and hopes and beliefs and figures arising therefrom concerning heaven, must become from their very nature productive of such doubts when they shall fail of realization. While this is true yet this material character with its material thoughts and figures and hopes and beliefs concerning both heaven and hell was a necessity for the reformation of mankind, a necessity springing from the low spiritual intelligence of the race when it was introduced and made a matter of religious belief.

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Man never ceased to be religious and never shall, for this is a part of human nature created intelligent, but man as represented by the most highly developed people spiritually at the time of Christ's coming, had sunk to near the level of a religious animal, just as he now remains in uncivilized and unenlightened countries. To such people these material portrayals of both heaven and hell were the nearest to the full spiritual truth that they were capable of receiving and accepting. They have served their day and their purpose only as spiritual intelligence has risen above them. Where this has not occurred, there they must be used. They are truth veiled behind imagery, as all spiritual truth has been so veiled at some period of the world's history, and much of it is still so veiled.

Christ entered into His spiritual individuality through human death, just as all human beings have entered it or must enter it. Christ arose from His human death into His spiritual individuality, just as all human beings who have passed through death have arisen or will arise into theirs. Christ's death was in obedience to that law which compels the death of every material substance through which life is manifested, for in assuming humanity Christ became subject to all the laws which govern humanity. There was no way along which Christ could have entered into His spiritual existence other than through obedience to the law of human death and the law of spiritual resurrection. Every soul born into human life and mani-

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festing itself through a human body either has passed out of its human life and into its spiritual existence through death, or must yet do so. Every Being assuming human form or any material existence must do likewise. Christ is the only such Being of which either history or revelation gives us knowledge, and He was submissive to this law. All that I have just said of human death is also true of resurrection. Christ's resurrection was no different in the essence or the quality thereof, from the resurrection of all human souls which had preceded Him in death, or from that which has come or must come to all who follow Him in death. The only difference lies in that revelation which Christ declared to man through His human death and spiritual resurrection. This was a part of Christ's mission to earth; it was a part of that revelation of truth which came from the Father to His human children through the promise, the gift, the life, the teachings, the death and the resurrection of Christ the Son. It is a revelation of truth which has brought comfort to the hearts of men even in that form of understanding in which it has been misapprehended. It shall be of still greater comfort when it shall become generally comprehended in its true significance. Christ's resurrection was spiritual and spiritual alone. His appearance to His disciples and followers was spiritual and spiritual alone. A scrutiny of the record of His several appearances and disappearances, and the failure of first recognition in many cases, con-

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firm this assertion. If the record in its detail be true, then this is the only sufficient explanation of the facts stated. There is a law known in our human existence and practiced among men which will account for every recorded fact connected with Christ's resurrection, His several appearances and disappearances, and His final ascension, excepting only the disappearance of His material body. That thought will be considered separately. The law under which possession existed in the period of Christ's ministry; under which obsession has existed in periods since then and under which hypnotism has always existed since the beginning of the human race, has been fully studied and explained in a previous manuscript, and that study and that explanation were meant for use in this connection. Christ was master of every law known to man as well as of many as yet unknown to man. This is true of those laws which have to do solely with our physical existence; it is true of those laws which apply solely to our spiritual natures, and it is equally true of those laws which are connected with both these natures and in a measure unite the two. In His ministry Christ freely used all these laws which served the purposes of that ministry. When the law used in the accomplishment of the purpose was a known law to His followers then the acts under such law was to them normal and to be expected. When the law thus used was unknown to them His acts thereunder in the fulfillment of His purpose, were to

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them unnatural, abnormal, and therefore miraculous. A miracle should be defined as an act accomplished by means of the use of an exact and changeless law, of which law we are ourselves in ignorance. This definition will apply equally to every miracle which has ever been performed and to every miracle which ever shall be performed. We well know that that which to an unenlightened race of people, appears to them to be and is held to be a miracle, is to us in our enlightenment nothing but the normal working of an exact and changeless law. We know a little more than our unenlightened and ignorant fellow beings, but when we compare this little difference in knowledge with the infinite knowledge of Deity, this little difference would scarcely be perceptible. Let us be careful lest we, in our doctrines and beliefs concerning miracles, do not line ourselves up by the side of the most ignorant of our fellow human beings. The power of Deity is the law of Deity. The infinite power of Deity is measured by the infinite law of Deity. The one is as broad as the other and both are limitless. Without its law, the power could not act. There can be no such thing as ungoverned lawless power, and there can be no law which is not as fixed and changeless as the power which it governs. Miracles then are a mere question of our knowledge of the fixed and changeless law under which they are performed.

I have now considered at length the declaration of the Father which Christ brought in His own

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person and in His human life; the revelation of the Father which He declared through His own nature; and the revelation of His own everlasting spiritual existence which was declared through His human death and His spiritual resurrection. It remains to consider the revelation of the Father which is declared through His teachings. It is a subject which overwhelms me and dejects me. I have earnestly desired that this might be omitted from this manuscript, and that this duty might come to another more capable than myself. I have come to know that I cannot escape it. I must do that which I can do and leave the results in the hands of God who compels it. It is not mine to follow my own will when the will of God is made clear to me. For this hour I was born; for this hour I have been led from birth to the present time, and for this hour I have been prepared. In ignorance I have been led, in ways unknown to me, by thoughts and experiences that were strange to me, and it is only now that the light which declares my own life unto my own self, is beginning to break upon me. I am no other or different than are all my fellow men; I have no power that is not common to them all; no insight that is not open to all; no blessing that does not await them all if they will but seek it; I am one of the lowliest of men, and yet if truth may come through me I dare not refuse it utterance. To do so would be for me to commit sin knowingly and wilfully, and that means spiritual death always and everywhere. If

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that which appears to me to be truth, appeals to you as such, accept it, not as coming from me, but as coming from that Spirit of Truth promised of Christ, for such it is. To that Spirit I yield myself and all my powers.

It is impossible that we of earth should understand the teachings of Christ in full. It is impossible that we should know them with any considerable degree of fullness. These teachings are for all time, as time shall be marked in earth, and for all the everlasting existence of those who have lived or shall live in earth. It is a revelation of God which embraces all that the human soul can ever know of God. In our human life we begin its study and enter into the beginning of its experiences, for it is a revelation which must be experienced before it can be understood. It is a revelation that can be understood only as it is experienced. Language cannot declare it; experience alone can declare it. Thought expressed by language helps us in the attainment of the experience, hence thought so expressed aids us in earth, and thought expressed without language will ever aid us in our spiritual existence. Christ used every aid within His power to strengthen and broaden language in order to more fully express His truths. Hence we have parables, symbols, illustrations and from the very necessity of the spiritual ignorance about Him, material declarations behind which are hidden the spiritual truths He declared. When therefore we seek these

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truths we must get behind the declaration of them in material thought and seek them spiritually. This shall be our highest aim in the balance of this manuscript. In doing this we but follow the light by which that disciple whom Jesus loved has pointed out the way of truth, through his wonderful insight into the spiritual nature of man, and the spiritual nature of Christ's mission and revelation. Let us bow in reverence, not worship, before the light of the Gospel of St. John. It is the beacon upon the hilltop, which has done more than all else to enlighten the world with the true light.

It is in this spirit and with this understanding that we must come to a study of the teachings of Christ if we would understand anything concerning them. The greatest fullness with which we can now comprehend them is but a very small measure of a full comprehension of them. With this thought ever before us let us enter upon their study. Christ's teachings reflect the character of God. The more we understand of them, the more fully do we know God. These teachings are all spiritual and are addressed to the spiritual side of our human nature. Their bearing upon the material side of our existence, that is our human life, is reflex and not direct. Spiritual truth, received, acknowledged and lived by the soul of man, compels a fixed line of conduct and bearing towards all humanity and towards all life that is lower than human. This fact does not change the assertion that all of Christ's teachings are spiritual and are

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directed to the spiritual side of our natures. I wish to impress this thought in the beginning, for it must run throughout all we have to say upon this subject, and must modify the meaning of many expressions which will follow. Christ did not address Himself to man's responsibilities and obligations in His human existence, save as these were reached through the spiritual truths which He declared. These truths He in a measure exemplified by His human life and His conduct among men. The spirit of His teachings must therefore be the rule and the guide of our human conduct, in so far as the same is to be guided by Christ's earthly life. The fact that Christ in His human ministry did a certain act or refrained from the doing of a certain act, in His dealings with His fellow men, for He had then assumed man's estate, does not necessarily justify us in doing the one or in refraining from the other. Christ lived in one age and in one environment, and His acts were in accordance with His spiritual teachings as applied to that age and to that environment. We live in another age and in another environment, and the spirit of His teachings is our only proper guide to our own acts. Literal imitation of Christ's acts in His dealings with His fellow men, is not therefore required of us, and sometimes leads to absurd, unprofitable or injurious practices. We should not condemn these in unmeasured terms because the spirit and the purpose which lead up to them are right. The under-

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standing only is at fault. The forms and the ceremonies which are best adapted to that spiritual understanding and development which existed in the period during which Moses lived, were not adapted to that spiritual understanding and development which existed when Christ was upon the earth. Therefore Christ did not proclaim them, did not reinstitute them, did not perpetuate them by and through His teachings, and yet did not ignore them. In like manner some of the forms and ceremonies which were adapted to the spiritual understanding and development of the period wherein Christ was on earth, are not adapted to the spiritual understanding and development of this age, and may be now dropped without violating the spirit of His teachings. Rites are a necessary part of all religions which appeal to or are intended to appeal to human beings. The religion of Christ was so purposed by God the Father and by Christ the Son. This appeal to the soul of man through his religious nature and through its powers of human sympathy, which has never perished from the earth, became the last method and the only hope for the regeneration of the human race through the upbuilding of its spiritual nature. Just as the gradually declining spiritual understanding of the race had been sustained, and comforted, and kept alive through the ordinances, the forms, the rites, and the appeals of a material religion, aided by the illy understood spiritual teachings of God's chosen prophets, so likewise did

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Christ through the institution of forms and ceremonies, establish His religion, His Church, His revelation, on the plane of that spiritual understanding and development from which he was compelled to choose His disciples, and upon which He was compelled to found His Church. It was because of this low spiritual plane upon which of necessity this Church must be founded, that Christ's divinity was attested by miracles, that is, by acts of which the laws governing them are unknown. The force and the effect of a miracle is never lost until we discover the law under which it has been accomplished. When this shall have been done then will the necessity for the miracle have passed. The knowledge of the law used will then take the place of the miracle itself as an attestation of the divinity of the Being performing it. Miracles as thus explained constitute the lowest form of attestation of divinity which has ever been presented to the human soul. In proportion to the denseness of the ignorance of the spiritual self, have they ever been used as such attestation. In proportion to the development of spiritual understanding have miracles been ignored in their weight as attestation to divinity. The period is coming in earth when but little weight if any shall be given to them. It is the spirit which is breathed through the life and through the words of Christ our Saviour, which bestoweth knowledge of His divinity, as well as knowledge of the Father. The great bulk of the miracles recorded of Christ's

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human ministry were miracles of healing. We will treat of them altogether.

There is a law under which the ills of human flesh are healed, which law mankind is now seeking to an extent and in a manner which they have never sought it before. We know something of that law, not much. We practice that law with some measure of success. It has been used with some measure of success in all ages since Christ declared it. Christ declared this law through His own person and by His use of it. He also declared in substance that it was no evidence or attestation of the divinity of His own nature, because He gave the same power to His disciples and commanded them to use it, and in their ignorance of the law itself, they did use it successfully. The law was so far in advance of the spiritual understanding of the ages succeeding Christ's ministry that the use of the law gradually ceased to an extent which left little knowledge of the methods of the use of the law, and no knowledge of the law itself, in the Church which Christ founded. This part of Christ's teachings, and this use of this to them unknown law, became a dead letter in both the teachings and the administration of the Church. As such it has remained until the present day. It behooves the Church of Christ to give heed to the example of Christ and to the teachings of Christ along this line of thought and practice. In doing this however it must free itself from the thought of a miraculous healing power, exerted without

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reference to a fixed and changeless law of healing, which law has been revealed by Christ in so far as its existence is declared, but is not yet understood by man. It is a law of the spiritual nature of man, and while the seat of the law and of the power is in the spiritual nature the effect of the law and of the power is manifested upon the physical nature of man. It is this that makes it hard to be understood. The spiritual in man is always hidden when we of earth seek to know it. I have never sought to use this law; have never sought benefit under this law, and have never sought to know this law, but now in seeking knowledge of the revelation which came to us through Christ I cannot ignore this plainly declared law as a part of that revelation. I may never be able to comprehend it, others who shall study it along this line of thought will come into the light concerning it. I feel that we can safely assert these things concerning this law: First, that it is a natural law pertaining to the spiritual nature of man, directly affecting the physical nature of man, that is the human body, through a soul power which is as yet unnamed. Second, that the law is universal, coexistent with the spiritual existence of the human race, and inherent in that existence alone. No beings other than man and Christ the Son, inherit or can possess the spiritual existence, in the sense in which man possesses such existence. This law then and the power by and through which it is alone applied belong to the soul of man and to

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Christ through His spiritual nature. Third, this power in embryo, that is in undeveloped form, is a part of the endowment of every human soul. The power itself is not a gift to any one or more of human beings, but the development of the power and the knowledge of how to use it, may be and is such gift. The gift of healing is therefore the gift of a knowledge of how to use one of our inherited soul powers, and of how to apply the law of healing through such use. Fourth, this gift of the knowledge of the possession of this power and of how to use it, is not a gift of the religion of Christ, or of any other religion, so called. It is independent of the religion of Christ, and of all religions, so called. It was used and commended by Christ in His ministry, and was commanded by Him to be used by His Church. So were the care of the poor and the alleviation of suffering. So were also, benevolences and good works among men, commanded and required of His disciples. This power may be used by a person without any form of religion, and without any knowledge of Christ's revelation, and is often so used. It is also frequently used in connection with the devout, sincere and earnest prayers of those who are, or mean to be, Christ's devoted followers. They sincerely believe that they are using the power of prayer for the healing of bodily ills, in a direct and positive manner. In fact they are using the form and the influence and the power of prayer to bring themselves and the object of their prayers

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into a state wherein this law of healing can become effective in their cases. This earnest, devoted and passionate prayer, is of all others the most effective aid in doing this. As such, but as such alone, let it be earnestly, sincerely and continuously used. Fifth, When this spiritual power is used the one who uses it is conscious of its use, and in some measure takes upon himself the infirmity which he relieves by such use. This is one of the most deeply hidden of the mysteries connected with this healing power. It leads us in the direction of the thought of a transition, an exchange, a substitution, of vital forces between the healer and the healed. Is it true that Christ thus bore our infirmities in His own person? Was not this said of Him under divine inspiration? Did He not know when healing virtue went out of Him, even by a touch of the hem of His garment alone? The successful healers under this same law today, claim the same knowledge and experience whether they be professed followers of Christ or be not such. I have myself had this plain and explicit declaration from successful healers, embracing both these classes. I have not known one such healer who has had any knowledge of the law under which he affected his cures, or knew his own power by means of which he made that law effective. The case is analogous with the case of those who use the power of thought transference and at the same time are wholly ignorant both of the power within themselves and of the law which

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governs its use. Among those healers who are followers and worshippers of Christ, through ignorance of the law itself and of the power within themselves which brings it into use, the healing is generally attributed to the miraculous interposition of divine power, which means to them, erratic, unlimited, ungoverned, power, arbitrarily used by Deity because of their pleadings and prayers. Those of such healers who do not so profess, satisfy themselves and inquirers by frankly admitting that they have no knowledge of either their power or of the law of its application. The former are excusable because Christ did use this power, and did attest His own divinity in part, by such use, to those of His disciples who could comprehend no higher attestation. This did not include all of them, but it did include by much the larger number of them. The disciple whom Jesus loved, who seemed the nearest to Him by nature, and who was by far the most spiritual of the disciples concerning whom we have any means of estimating their spiritual development, gave the least weight to the miracles of healing as an attestation of the divinity of Christ's nature. In the Gospel of St. John we have the spiritual revelation of Christ with a clearness and a fullness of thought and expression, which has never been equaled and perhaps never can be equaled in human life. John spake as he both saw and experienced. To him the miraculous in Christ's ministry did not appeal. He looked behind and

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beyond the miracle and experienced Christ as divine. This ever has been and ever will be the very highest attestation of divinity that can be given to the soul of man. As evidence of these assertions we have but to consider that of all the multitude of miracles performed by Christ, John records but seven, while he makes direct reference to but one other and makes a very incidental and indefinite reference to a few others. He dwells upon the spiritual nature and upon the spiritual teachings of Christ, almost wholly. That to him is the life, the all of Christ's mission and His revelation. It is therefore from the Gospel of St. John that in this our own age of the world's development, we can most accurately and certainly determine what Christ declared to us through His ministry, His teachings and His revelation as to what we should be and do in this our human life. The age of St. Peter, the ritualistic teacher, is being merged into the age of St. John, the spiritual teacher. The ritualistic Church founded upon the rock of St. Peter, was a necessity for the development and the perpetuation of Christ's religion upon the earth. It is still a necessity for the maintenance of that religion among many, but the beginning of the end of that period wherein such necessity shall exist, may now be discerned. Ritualistic form and ceremony, even ritualistic gorgeousness, have ever been a powerful element in the dissemination and in the maintenance of the religion of Christ. In its materialistic appeal to

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some one or more of the five physical senses of man, it still holds its place and serves the purposes for which it was designed, just as the still more ancient rites, usages and ordinances of the still more ancient Church of God, given through inspired prophets and lawgivers, served their purposes among the people who then lived and who were at least in a large measure the repositories of all of spiritual truth which the world yet retained. As the former passed away when they has served the purposes of their institution, so will ultimately these latter pass away when they shall have served the purposes of their institution. In a measure, these latter have passed away; in a measure, they are now passing away; in a still greater measure, they will hereafter pass away. Such changes never come until mankind is ready for the change and ceases to be benefited by that which is discarded. Do the ancient sacrifices and rites of the Mosaic Church now benefit mankind? In the main they do not. If to any they are yet a benefit, by such they are retained. This is just as true of the material forms and ceremonies authorized and instituted through Christ's human ministry, as it is true of those instituted through the inspired prophets and lawgiver. Christ did not abrogate the former. He simply instituted others which should gradually take their place as His Church should come into a higher spiritual knowledge and experience through a fuller understanding of His own revelation. At least one of His

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disciples, the beloved John, in his spiritual development and comprehension, post-dated the period of the earthly life and ministry of his worshipped Master, by many centuries of time. This was unknown to Peter and could not be comprehended by the other disciples, but it as a truth was declared to Peter by Christ in the words addressed to him, "If I will that he tarry till I come, what is that to thee." John is tarrying till the Master comes; he will continue to tarry with the disciples of earth, as long as there are such disciples continuing in earth; John tarries in the spirit of that Gospel which he declared concerning Christ. This was the earthly work for which life was given to John and he accomplished it according to the purpose of God, and went his way through death as all men before him had gone and as all men succeeding him must go.

Christ taught His disciples by the means and the methods best adapted to their understanding. This understanding was as limited as was the development of their own spiritual natures. They lived in an age when the spiritual in man had sunk to the lowest degree of development and comprehension that had ever existed in the history of the race. It was a period wherein the material dominated the spiritual to such an extent that the spiritual understanding of man was almost obliterated. No other period in the entire history of the human race had ever existed wherein a material revelation of the individuality, the person-

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ality and the nature of God could have been received and accepted by mankind. Such revelation presented the last hope for the rehabilitation of the spiritual in man. If this revelation had failed, then would have departed from the human race forever, all the light of spiritual truth other than that which now exists in the moral state of spiritual death. It is upon such foundation, such lack of spiritual comprehension and experience, that Christ must found His Church. Peter was the type of this crude humanity; a man of toil who had probably known aught else from his earliest childhood. Ignorant of even the limited physical knowledge which then prevailed in the world, and densely ignorant of his own spiritual self, he was the chosen rock upon which to found a Church. That which would reach and convert and upbuild Peter, would reach and convert and upbuild the lowest stratum of humanity which it is possible to reach and upbuild. To thus reach Peter a material representation of all spiritual truths was an absolute necessity. Any spiritual presentation of these truths would have utterly failed with him, as it would have failed with all of whom he was the type. In this truth I find the necessity for Christ's method of material teaching of the truths of heaven and of hell, and of His comparative silence as to that intermediate state wherein every human soul must first find its own spiritual self. Christ is not silent as to this state as we shall see, but He did not lay stress upon it as He did upon the other

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two positive moral states. Had He done so He would only have confused the understanding of His spiritually blind and spiritually deaf hearers. Christ came to earth to deal with man as a religious animal, and not to deal with man as a spiritual being. No being above the plane of a religious animal could have received and accepted a material revelation of the personality and the individuality of God the Father. No people with a low degree of spiritual understanding can receive or accept a spiritual truth declared spiritually. For such it is a necessity that the spiritual truth be taught by and through material thought. Christ came to reach and save all men, even the very lowest in spiritual and moral development. He came to save man even as a religious animal. To do this He founded His religion and based His teachings upon a plane so low that they might be comprehended by the lowest. He descended to the plane of the lowest and the dullest of understanding and gathered His disciples largely from that plane. He also found men of the highest spiritual knowledge and insight, which men had been prepared and ordained of God through divine selection, through generations unknown, for this work in connection with the Master. Such were John the Baptist and John the beloved disciple. These men were born of the purpose of God and were prepared of God, to accomplish the work which was given them to do in connection with the establishment of the Church of Christ in earth. Their spiritual knowl-

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edge and insight is no measure or gauge of that wherein the world at large then languished. These two were not all the persons so especially prepared and endowed to declare the Christ, for the promise of the Father made to the yearning and sorrowing souls of the first of our race while yet they had not so far departed from their first spiritual state as to fail to recognize and receive that promise direct from God to their souls, had been treasured and kept alive and repeated, by the Spirit of God through the mouths of holy prophets down to the very day upon which Christ became human, through a human birth. All these prophets were a class unto themselves; chosen and instructed of God and ordained to the office and the ministry of the perpetuation of this truth, until that fullness of time in the which alone it was possible of fulfillment. These chosen few received Christ spiritually and without any material or miraculous attestation. It was to them knowledge, which came from the Spirit of God direct to their own souls through their own spiritual powers. In these truths we find the reason for, the necessity for and the wisdom of, the material thoughts, figures, symbols and imagery through which the spiritual truths concerning heaven and hell were conveyed to the minds of the disciples in the only form in which they were able to receive them.

In like manner we find that the work which Christ directed His disciples to do and to perform was fitted to the age in which they lived and

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adapted to the people to whom they were sent. That same work may be adapted to the age in which we live and to the people to whom the revelation of Christ is now brought and it may not be so adapted. If it is adapted to the present age and people, it should be continued unchanged. If it is not so adapted it should be changed or discarded. That which is adapted to reach the soul of one man is not adapted to reach and enlighten the soul of another man, his neighbor, or possibly of his own household and family. It therefore follows that in all matters of doctrine and of forms no fixed rule can be adopted or followed. In matters spiritual each must be a law unto himself in all that is not essential to the Christian life. There is but one thing that is essential to the Christian life, and that is that Christ be received and accepted and experienced as divine both in His Being and in the revelation which He brings. If Christ be thus received, be thus accepted, and be thus experienced as divine both in His Being and in His revelation then with certainty the soul thus accepting, receiving and experiencing Him, will follow His teachings, His ordinances and His commandments, according as the Spirit of Truth declares these to such soul. It is not for us to judge another, for all judgment is committed to the Son. Therefore when I refrain from a service, a ritual, a rite, or an ordinance, which is neither a benefit nor a comfort to me, I do this as a moral right and by so doing wrong no other man. If to me these

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have ceased to be useful, it is not my duty to discourage others in the use and enjoyment of that which benefits them. When it comes to designating that which should be continued in use and that whch should be discontinued, it is a very difficult thing if not an impossible thing to do. As long as people demand or enjoy or profit by a custom, a rite, a doctrine or a ritual, so long these should be continued and administered to their comfort. Whenever the people at large rise to a spiritual understanding of these things and no longer derive spiritual joy or profit from the administration of these things, then they should be abandoned and the spiritual significance of the same should be substituted therefor. The only true way is for each individual to determine this period for himself, and when he finds that he can truly substitute the spiritual significance for the actual custom, rite, doctrine or ritual, then it is well for him in his own personal worship to drop the observance of them. I will instance as an illustration, the rite of baptism, a rite which has perhaps caused more dissension, discussion and bitterness of denunciation, than any one other doctrine or right of the Christian Church. And it amounts to what? A rite in succession to the former rite of circumcision. Christ sanctioned it and commanded it for the practice of His immediate disciples because of their spiritual ignorance and lack of spiritual comprehension. Circumcision had come down as a sacred religious rite of the

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Church of God, from time immemorial, and became a sign of union therewith. We can now see and understand that it was that and nothing more. The people by and among whom the Church of Christ must needs be established and built up, could not see and understand this as we now can. They were therefore permitted to continue this ancient rite or discontinue it as they preferred, but to aid in the gradual discontinuance of this ancient rite, this new rite of baptism which Christ found existing among the most devoutly religious of His day, was sanctioned by Him, while the former rite of circumcision was neither forbidden nor sanctioned. To the substituted rite of baptism, Christ never gave the sanction of His own administration of it, while He Himself in the maturity of His human life submitted to baptism and in His infancy was the subject of the administration of the ancient rite. Thus Christ gave Himself up to the fulfillment of the law and to a submission to all the rites of the Church of God which He found in force, even to the observance of its feasts and fasting. Christ antagonized nothing in that Church which He found, except that in which there was positive wrong. The Church which had come down through the centuries as a ceremonial Church could not be changed at once into a nonceremonial Church. There was therefore a necessity for ceremonies, rites and ritual in this the new Church which Christ founded and baptism was one of such rites adopted.

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Baptism therefore as the succeeding rite to the rite of circumcision, signifies the same, that is, it is a sign of union with the Church of Christ in earth. Any other sign which meant the same thing would have the efficiency. It is a proper rite; it is a sanctioned rite; it is a useless rite when measured by efficiency as an aid to the salvation of the soul of man. If it serves the purpose of turning the thoughts of the adult recipient of the rite towards his heavenly Father, or if it urges on to a fuller performance of duty on the part of the parents or the Godparents of the infant subjected thereto, then for this indirect benefit, save the rite.

There is another rite of the Christian Church which is a successor to an ancient rite of the Church of God. It is the rite of sacrament or the Lord's Supper. It is founded upon the act of Christ Himself, and in this particular only differs from the rite of baptism. It is the successor to the ancient rite of sacrifice. The rite of sacrifice had come down along the whole line of the descent of the worship of the true God from the beginning of recorded events among men, until the days of Christ. It was founded upon the promise of a Redeemer given of God's Spirit to the first sinning souls, and was ever a commemoration of that promise and a visible token of the acceptance of and belief in that promise. As spiritual understanding waned throughout the earth, this spiritual significance of the rite, became gradually

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corrupted until it signified to those who practiced it, an actual cancellation of sin through the atoning blood of the creature sacrificed, or through the lifegiving principle of the cereal offered. To such a depth of spiritual ignorance and misconception had the soul of man fallen, that it could receive and accept as a belief, a doctrine which declared forgiveness of the sins of the soul through a sacrificial offering; the offering being accepted of God as a substitute for the punishment of the sin of the soul, and thereby working an appeasement of God's wrath and a forgiveness of the sins. Such was the material which Christ found in earth and with which he must needs build His own spiritual Church. The change must of necessity be gradual. Humanity must be led in beliefs through slow and gradual changes. Spiritual understanding is a growth; it cannot come in an instant; it rarely changes much in a lifetime; you can best mark its changes by stages of centuries of time. Out of this truth and of this necessity sprang the rite of the sacrament of the Lord's Supper. Out of the old rite and of the new combined, sprang the doctrine of a blood atonement through the shedding of the blood of Christ's human body for the sins of the world. The earliest modification of this the first thought of those disciples who were unable to think spiritually above the spiritual plane of the degenerated doctrines of the Church of God as it existed in their day, was to add thereto the human life and

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particularly the human sufferings and misery endured by Christ in the flesh, and the sorrow of His life, of His very Being, as manifested to them, as additional factors of redeeming efficacy. Passing out of this second understanding there now comes the thought, that Christ's redemption is a spiritual redemption, made effective through that spiritual knowledge and spiritual understanding which can only come to the soul of man, through the revelation of the Father, declared in Christ's own divine personality, declared in Christ's life and by His teachings, declared in Christ's spiritual resurrection from a human death, and certified to the souls of men by the direct action, influence and office of the Spirit of God which is the Comforter. The thought is beginning to prevail that it is the experienced knowledge of God in the soul of man which saves it from the blighting effects of sin, and reconciles it with its recognized and known Creator. This thought raises Christ above the plane of the human and makes Him wholly divine. His physical body and His human life thereby becomes mere incidents of a divine revelation. To denounce or to destroy the sacrificial rites of the established Church of God, the only repository of any spiritual knowledge and understanding remaining in earth, was not the purpose nor the desire of Christ. His whole ministry and all His teachings and His acts established this as truth. They must die out and lose their hold upon the minds and the hearts of the people, gradu-

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ally, even though they had now become useless as a means of pointing the way towards spiritual truths. When any ceremonial rite has served and fulfilled its purpose, and is no longer useful in pointing the way to the spiritual truth which it in some manner typifies, that rite will gradually disapear from the ritualistic service of the Church. So it ever has been, and thus it ever will be. Christ's first disciples were from their infancy imbued with reverence for the rites, the forms and the ceremonies of their world-old Church of the living God. These had come down to them with the prestige of the ages, with the authority of God's representative, the lawgiver Moses, and with the reiterated sanction of almost an unbroken line of inspired prophets. It was against the religious nature of man; against the longings and the hopes of the soul which sought to know its God; against all that continuous line of prophetic teaching, inspired of the Spirit of God, by means of which the germ of spiritual understanding and knowledge had been preserved of God through the traditions and the religion of one chosen people, that it might become the foundation upon which the divine Christ should erect His spiritual Church; it was against all these things that these rites and ceremonial forms would have had to have been abruptly discarded, if they had been discarded. Humanity was not equal to this strain. They were suffered to continue unantagonized by the Master, and doomed to certain abandonment

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through the growth of spiritual comprehension and knowledge which came to all who accepted and received the spiritual teachings and revelation of Christ as an experience. Among such rites the foremost were circumcision and sacrifice. As a rite one step nearer to its own spiritual significance baptism was substituted for circumcision, as we have stated above, and the Lord's Supper was substituted for the immemorial rites of sacrifice. It was instituted by Christ Himself but was not made obligatory upon His disciples. They who in their youth and early manhood had gathered comfort to their souls from the sacrificial blood which flowed from the altars of their Church, and had looked to this blood as a means of atonement for their sins, were not to be deprived of a like comfort in the new Church to which they were devoting their lives and their all. Therefore the same sacrificial thought and rite, which is likewise one step nearer that spiritual truth which both the old and the new typify, was given to the disciples, as often and as long as any might choose to use it. As long as it is an aid or a comfort to any one disciple of our Lord and Saviour, let the rite be administered to such one, because for him it was ordained. Of the four apostles who were present at the Feast of the Passover where and when this rite was established, two record the circumstance, and the words of Christ without any words of direction that either the feast or that special portion thereof which is the foundation of

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the rite, should be perpetuated. One adds to the other words of Christ, this phrase, "This do in remembrance of me," and the fourth while recording the fact of the supper and the instructions of Christ which were then given, makes no reference whatever to that special part thereof upon which this rite is alone founded. This was the spiritually minded John who saw in Christ what none other of His disciples recognized in the same fullness, so far as we have recorded. John knew Christ spiritually through his own spiritual nature. He alone grasped the spiritual significance of all that Christ said and did. He has delivered to us the spiritual teachings of Christ in a manner and with a fullness exceeding that of all others combined. To his spiritual mind with his spiritual comprehension the acts of Christ in the breaking of bread and in the passing of the cup, made no appeal, and upon it made no lasting impression. He was beyond the need of them; he possessed the knowledge, the understanding and the experience, to which alone these acts pointed as a type or figure. He ignored them wholly and completely. He alone of all the four, was impressed with that other act and teaching of the Master, as a part of and in immediate connection with this same supper, wherein Christ girded Himself and washed the feet of His disciples, as a token of spiritual humility, spiritual service; an example that must carry its lesson to the hearts of Christ's followers through all ages to come, yet an example

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not enjoined as a rite by Christ; not referred to as a rite by John, and apparently not recognized with any fullness of its meaning by the others who have recorded the events of that occasion. It is thus that Christ delivered His truth to each according to his understanding and according to his capability for understanding. If the observance of this rite had been enjoined upon His followers by Christ in the sense of a duty, a requirement, could the spiritually minded and beloved John have failed to have so understood his Master? If he had so understood his Master, could he have failed to have so recorded it as an essential part of the occasion to which he gives more space in his record, and upon which he lays as much or more stress, than to any other act of Christ's life? To those who found it a difficult matter to cut loose from the sacrificial rites, and the atonement through shed blood, as taught through the ritual and the declarations of their former Church, was this rite offered as a consolation. To the extent that it is still useful, it is proper and right to observe it. To the extent that it has served its purpose as the symbol of a higher spiritual truth, to that extent it should be omitted. Each for himself must be the judge of when to him this time comes or whether it ever comes to him in his human life. It will certainly come to all either in their human lives or in their spiritual existence, if they continue faithful disciples of the Christ.

Christ declared to His disciples that after He

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had Himself departed from them in a physical or human relationship, He would send to them the Spirit of Truth as a Comforter. He also declared that it was expedient that He Himself should go away from them, for if He went not the Comforter would not come. What may we know concerning this Comforter? We may know just what we experience, that and nothing more. The experience of no other person can give us understanding or can increase our own understanding of what the Comforter is, or of what we receive through Him. We are at least authorized by Christ's declaration to believe that this Spirit of Truth, as Comforter, and God's Holy Spirit, are one and the same manifestation of God; this Spirit being the third person of a triune Deity. Christ is God in the sense that He is a manifestation of God. The Holy Spirit is God in the sense that He is another distinct and separate manifestation of God. The Father is God in the sense that He declares Himself to His intelligent creatures through manifestations separate and distinct from both of the beforenamed manifestations. If this is true and we can understand this truth, then can we clearly and fully accept the declaration that God is Trinity, the Father, the Son, and the Holy Ghost. While we may accept this as a doctrine, do we understand it as a belief? Christ taught it; we accept it as a truth, and we should try to understand it. God has revealed Himself to all of His intelligent creatures as infinite in creative power. He has

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done this outside of the office and the mission of the Son and outside of the office and the mission of the Holy Spirit. The Holy Spirit may have aided and guided us into a comprehension of this revelation which God has made of Himself as Creator, but the work of creation itself which reveals God as Creator is outside of and distinct from the office and work of the Spirit. Therefore we know God as our Father through His creative work which includes our own life and being. We know Christ the Son through His earthly ministry, His spiritual resurrection from human death, and His divine revelation of the Father, in both human and spiritual existence. Before the coming of Christ the Holy Spirit of God was known to the souls of men as an intermediary between God and man. It was through His Holy Spirit as such intermediary that God spake to the first of our human race in the fullness and the clearness of the soul's power to thus receive and thus give forth thought, while that power was as yet unweakened by sin. It was through the same intermediary that following the introduction of sin into earth-life, God still used that same power in its weakened and declining strength and clearness as found in His priests, His prophets, and in the holy men whom He had raised up therefor, for the perpetuation of spiritual truth in earth, down to the coming of Christ upon the earth. The coming of Christ ended this office and work of God's Holy Spirit because it ended the dispensation of such

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revelation. The revelation which is declared through Christ is the perfected whole of that revelation which God can make of Himself and of His truth, to that degree of intelligence with which He has endowed the human soul. The soul's intelligence is not sufficient to receive or to understand any further or higher revelation than that which it has now received through the coming of Christ. It comprehends but very little of that revelation during its earthly existence, and it has before it an eternity in the which to grow into a knowledge of it. When it shall have known it in all of its fullness and all of its depths, then shall it have reached the limits of its infinite powers, and its destiny thereafter must become the thought of another manuscript. With the coming and with the passing of Christ's earthly mission, begins a new dispensation of truth, wherein a new manifestation of the work and office of this same Holy Spirit is declared. It is the work of the interpretation and confirmation of this revelation through Christ, to the individual soul of man. This work of this Spirit shall never cease until the last soul of the human race which seeks the truths of this revelation shall have comprehended the same in all its fullness and shall have thus reached the uttermost limits of its finite powers. It is in such ministry and in such comforting presence that the Father in answer to the prayer of the Son has sent to the disciples of Christ His Spirit of truth as Comforter, to be and

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to abide with them forever, even as Christ shall be and abide with them forever in His existence which is spiritual.

How may we discern the presence and the teachings of this Spirit of Truth? We must discern it spiritually, The Spirit as Comforter is the voice of God speaking to the soul of man concerning Christ and His revelation. Before Christ's coming this same Spirit spake to the soul of man through the same soul power, but then He spake of God the Father, and of His truth then revealed. That revelation was merged into and became a part of the revelation which came through Christ. It is therefore proper to say, that since the passing of the old dispensation and the entry of the new, the office and work of God's Spirit is to declare the truth concerning the new to the souls of men. The first indistinct realization of these truths is comforting to every soul, and that comfort increases in direct ratio to the understanding acquired. Knowledge comes from God, the Father, and source of all knowledge. Knowledge from God was, under the old dispensation, first transformed into thought, such thought as could be comprehended by human intelligence, and as such thought was bestowed on the soul of man. This transformation of knowledge into thought and the bestowal of it was the office and the work of the Holy Spirit. Under the new dispensation, knowledge from God was transformed into thought and language, such thought and such language, as

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could be comprehended at least in part by man in his human existence, and as such was delivered to man direct. This transformation of knowledge into thought and of thought into human language, and the delivery of it in such form to mankind verbally and through the records thereof, was the work of Christ during His human mission. This was a labor and a mission upon a lower plane, a human plane, than that plane, a spiritual plane, upon which alone the Spirit of Truth as Comforter can do His work. Therefore while Christ remained in earth doing this same work upon a lower or human plane, it was impossible that the Spirit of Truth, the Comforter, could come to the souls of men upon this higher plane. The Master's presence and teachings upon the lower or human plane would render wholly ineffective and void the efforts and teachings of the Spirit of Truth, the Comforter, upon the higher or spiritual plane. This is what Christ meant when He declared unto His disciples, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." Spiritual understanding as taught by the Comforter, is upon a higher plane than that upon which Christ taught during His earthly mission. These two methods of instruction could not be used at one and the same time, for the reason that the lower or human method would defeat the higher or spiritual method. The truth is now and ever has been and ever will be, that all

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which is physical in connection with the Christian religion, is a hindrance to that which is spiritual therein. The rule therefore is that where we find the largest measure of the physical entering into religious worship, we find the smallest measure of the spiritual; and where we find the smallest measure of the physical, there we find the largest measure of the spiritual. The reason for this is plain when we understand the meaning of Christ in His teachings in reference to His own work and ministry and are enlightened thereupon by the Spirit of Truth, the Comforter, for these are harmonious.

Christ was Himself silent in reference to His own birth. I would myself be silent concerning it in this study, if it were possible for me to be so. It is not; we must understand it as best we can, remembering that to us with our limited intelligence many laws and many truths are incomprehensible. John, the beloved disciple, the spiritually minded disciple, the spiritually enlightened disciple, in his record of Christ ignores this subject, passing over it without a reference. To him it was enough that Christ had come to earth according to the promise of the Father, and that he himself in spirit knew Him to be the Christ How he came was to him a matter of indifference; it was sufficient that He was in earth and that he knew Him spiritually. It were well if we could all manifest the same indifference upon this subject; but we cannot, and must therefore try to under-

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stand that which is declared concerning it. A soul has a beginning. It has not always existed, at least not in individuality. It may have so existed as a part of the uncreated life of God, the Father, for from the Father came its existence in individuality. All life created in individuality comes from this same source. This was not true of Christ's life because Christ's life was uncreated; it was with the Father from the beginning. The Being, Christ, is not a soul as the being, man, is a soul. Christ's life is a higher life than man's life and is therefore above the life of the soul. Christ comprehended that which it is impossible for the soul of man to comprehend when it shall have reached the utmost limits of its finite powers. Christ therefore came to earth in the form of man, but not as man. His Being included all that man is and it also included more than the soul of man ever can become. We must therefore declare Christ to be a Being possessed of a life above that life which we call a soul, but possessed of all that is possessed by that life which is the soul, as part of His higher life than soul-life. If Christ's life is not the life of the soul, then Christ could not have been born as men are born, for such birth would have of necessity endowed Him with soul-life alone. The laws of generation whereby the human soul is brought into its being, are fixed and unalterable, as are all the laws of God. It was not therefore by this law that the human body and the human life of Christ had their beginning. A

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new law of generation separate and distinct from that law under which the bodies and the souls of men have their beginning, is revealed and declared by and through the birth of Christ. This new law of generation gave to Christ His human body, and through it His spiritual existence, and it enabled Him to take upon Himself in such body, all which attaches to the life which is human and the life which is spiritual. What this new law of generation is it is useless for us to inquire and is needless for us to know. It has been manifested upon earth but once and it will never be manifested again. It is enough that this law of generation has been revealed and declared, and that Christ was born thereunder into human life and into spiritual existence.

Christ was born into human life as a child. He grew to the maturity of manhood. In what sense was He a child and in what sense did He grow? If the Christ-life was coeval with the Father's life, that is without beginning, then it is plain that the Christ-life existed before His earth-life began. It has been for the development of this thought that I have from the first tried to make plain the truth that spiritual existence is an outgrowth of physical existence and cannot come to any being except through a physical existence. If you have with me accepted this as a truth then we can readily understand just what part of the Christ-life had its beginning with His human birth. To me this much is plain; the human life of Christ and the

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spiritual existence of Christ began with the infancy of His human body, just as these begin with the infancy of every other human body. That which came to Him as a human inheritance, through human birth, likewise had its beginning with that human birth. These combined were not all of the Christ-life. What was the remainder of that life and from whence did that remainder come? This is an inquiry upon which revelation is not silent and upon which Christ Himself was not silent. Christ had an existence with the Father before He had an existence in earth as a revelation of the Father. That existence was not spiritual, but it was superspiritual. It was a kindred existence with the existence of the Father Himself. It was an existence higher than angelic, higher than that of archangel, higher than that of cherub, higher than that of seraph, it was an existence next to that of God. Such was the glory of exalted existence which Christ had with the Father from the beginning, and such was the glory of existence which He relinquished when He came to earth and assumed human form, and a spiritual existence wherein He must abide forever, in order that He might bring a revelation of the Father to the souls of men, the very lowest order of intelligent creatures in the universe of God who may know and worship ther Creator. Christ descended from this exalted life with the Father to this lowest possible form of intelligent life, that of the soul of man, and assumed its human and its

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spiritual existence, that He might save it to the knowledge and worship of God, its Creator. If our religion is true, then this is true; if our religion is false and nothing but a dream and a delusion, then this is false and nothing but a dream and a delusion. If our religion is false, a dream and a delusion, then we are without hope in this life and are without resurrection into a life to come. I for one know that my Redeemer liveth. If you, my reader, do not know this, then I cannot tell you how or why I know it. It is a truth which comes alone through a spiritual experience, and to know it you must have the experience within your own spiritual self.

Christ's childhood and youth were therefore the childhood and youth of the human race, but added thereto was a knowledge within Himself of a life that was and is divine. This life which is divine in Christ was fettered and bound by the laws which govern the human and the spiritual existence of the soul of man. Christ was obedient unto all these laws for they are changeless and everlasting in the kingdom wherein they apply. In the spiritual kingdom wherein He now exists, He still remains obedient unto them forever. In Christ's human life therefore the divine within Him was declared only to the extent permitted by the laws governing man's human existence, and after His spiritual resurrection, by the laws governing man's human and spiritual existence combined. The same will continue true forever. Christ

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in His spiritual existence does now and forever shall, manifest only so much of the divine which is within Him as He can do under the laws governing the soul's spiritual existence. Thus has Christ limited Himself and has laid aside the glory which He had with the Father before the world was. Is not this a revelation of the infinite love of the Father and the infinite love of the Son towards us the lowest of all intelligent creatures? Can it be that such love will ever be disregarded or spurned by us through disobedience? With these thoughts in mind, of how the divine within Him was hampered and limited by the laws which govern the human and the spiritual existence of the soul of man, which laws were never suspended or broken in all His ministry and teachings, let us take up and study what Christ did actually teach to His disciples.

Christ's ministry began in His youth, but the record of His words then spoken is only sufficient to declare the divine in Him as manifested at this early period of His human life, and this would appear to be the sole purpose of that record. Christ's earliest recorded words which would appear to me to declare moral truths as teachings, were uttered in connection with His temptation in the wilderness, wherein we have these declarations of truth from Him: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" "Thou shall not tempt the Lord, thy God;" "Thou shalt worship the

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Lord, thy God, and Him only shalt thou serve." In these words Christ has declared unto us our own human nature as He then experienced and knew that nature. He was being tempted of Satan. The Satan who was tempting Him was our own human nature which He had assumed through His human birth and which He needs then to overcome even as we are required to overcome it, each for himself. In these words He has declared the two forces of good and of evil, which then existed in the world, which always have existed in the world and which always shall exist in the world. He has also given us the term Satan as an impersonation of this force of evil, and has thereby declared to us what He means when He uses this term or kindred term in like sense, in His teachings. These are the truths revealed to us by Christ in this record of His own temptation in the wilderness. They are given to strengthen us and to guide us in like temptations which must come to each of us at some period of either our human or our spiritual existence. They spring from our inherited human nature, and come to us just as they came to Christ as a result of that inheritance. The inheritance itself springs from that freedom of will and freedom of choice with which, of necessity, the human race was endowed, and which led the very first of our race into the commission of sin, and through sin into a knowledge of both good and evil.

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The record of Christ's teachings may be said to really begin with that wonderful discourse to His disciples wherein He sets forth the good there is in this world and in the human race in contrast with the evil there is therein. In this portrayal Christ dwells upon and declares truths which were imperfectly understood by His disciples, if understood at all. He spoke upon a higher plane of morality, a higher plane of thought, a higher plane of existence, than that upon which His disciples and their associates then lived. He spoke for them, only in part, for the Sermon on the Mount, is for all people who have lived upon the earth since then, for all people who now live upon the earth, and for all people who shall live upon the earth to the end of time. It has depths of meaning and revelations of truth, which eternity alone can declare in their fullness to the souls of men. We of earth must live upon the human plane of our existence, must think upon the human plane of our existence, must understand upon the human plane of our existence. The teachings are upon the spiritual plane of our existence. These two planes of existence are very distinct and are broadly different. The human plane is governed by the rules, the laws and the moral obligations of right and wrong. The spiritual plane is governed by the rules, the laws and moral obligations of good and evil. It is true that the disciples and all followers of Christ do live and must live in a measure upon this spiritual plane of existence during

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their human lives, but the measure of such living, within their power, is a varying quantity, ranging from an imperceptible influence up to that fullness of such life and understanding, declared to the world through the life and the words of St. John. According to this wide range of difference in experiencing life upon the plane of spiritual existence, while yet we live upon the plane of human existence as our normal existence, will be the understanding of the truths declared in this discourse. We therefore approach the study of these truths with a hesitancy born of our conscious ignorance of that fullness of experience upon the spiritual plane of our existence which is essential to even a fair understanding of them. I cannot speak beyond the degree of that which I have experienced, and you my reader, cannot understand beyond the degree to which you have experienced. Thus, your understanding may be far beyond mine, and if it is, rest satisfied therein. On the other hand my understanding may be beyond yours, and if it is, do not rest until your understanding comes up to mine and goes beyond it. In this manner alone can we progress in this search after truth which begins in the infancy of our human lives and can never end until eternity shall bring that perfection which means the utmost limit of our finite powers to know, to the soul which never wearies in or stays this search. Along all this way from such infancy to such perfection, truth, divinely revealed truth, is ever broadening,

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deepening, and rising to heights, now beyond the possibilities of our comprehension. It is equally true that spiritual joy which is the joy of spiritual knowledge, and which constitutes the joy of heaven whether it be experienced in earth or after human death, shall never cease to expand with such expanding knowledge, until it shall have reached the full limit of the soul's capacity to enjoy in the final perfection of such knowledge. The thought overwhelms me, yet it must be true, as God is true, as Life is true, and as I live and am conscious of my life.

In the Sermon on the Mount, Christ declared a new dispensation of truth, that is, a dispensation or declaration of truth which must stand for all time and for eternity. Man, in earth can never rise to it, and man in his spiritual existence can never rise above it. We may all know something of it. To be poor in spirit is to be willing to learn spiritually, because of an appreciation of our spiritual ignorance; to mourn, is to have sorrow for sins, both the sins of ourselves and the sins of others; to be meek, is to be submissive to the will of God, in all things wherein that will is declared unto us; to hunger and thirst after righteousness, is to earnestly seek after spiritual truth according to the light which God has bestowed upon us; to be merciful, is to be touched by the sufferings of others; to be pure in heart, is to be obedient unto God in all concerning which we have knowledge; to be a peacemaker, is to strive for harmonious

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living upon the earth; to be persecuted for righteousness sake, is to be unjustly accused of wrong; to be reviled and persecuted, and have evil spoken against you falsely for Christ's sake, is to follow the truth as it is given to you without reference to the opinion of the many, and to be able to endure that which is spoken against you without wavering in purpose. Through all these things lies the way to spiritual truth. Upon the disciples of Christ depends the salvation of all the human race which shall be saved from spiritual death. They have within them a saving power and they must exert that power or they are no longer worthy to be called disciples of Christ. It lies within the soul of each to use the powers which are given it, and to use them according as the Spirit of God directs such use. Christ's disciples are the light of the world and they must show forth their light through their lives. Christ came not to destroy the old moral dispensation but to fulfill it by the establishment of the new which was typified therein. He was therefore Himself obedient unto the law, but did not enjoin obedience thereto upon His disciples. The old must be fulfilled, and was fulfilled in the new, so that not one thing declared in the old of the new, fails of fulfillment. In teaching what the old dispensation is, all men do not agree; some men declaring one thing to be true and others declaring its opposite to be true. Each may be equally conscientious and equally earnest in their beliefs and teachings, but each are not

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equally commendable because of necessity one must be nearer right than the other. The one embodying in his teachings and belief the greater degree of spiritual truth is the greater in the kingdom of heaven, and the one embodying in his teachings and belief, the least of spiritual truth, is the least in the kingdom of heaven. Both enter the kingdom of heaven alike, but one enters with little spiritual knowledge and the other enters with greater spiritual knowledge. Degrees of greatness in the kingdom of heaven are degrees of knowledge only. There is a point below which there can be no entry into the kingdom of heaven because of a lack of spiritual knowledge, and this is true of some who may sincerely believe that they are doing God's service and are of His chosen worshippers. This is because of their lack of spiritual knowledge, and this lack of such knowledge is because of their failure or refusal to avail themselves of the opportunities to experience that knowledge which have been presented to them. There are today, as there were in the days of Christ, two kinds of religions, the one spiritual, the other mental or intellectual. Both are religions in the true meaning of that word. Both have their forms, their ceremonies, their worship; both have sincere and earnest worshippers; both are persistent in proselyting. The one has some spiritual knowledge and understanding attained through a recognized or an unrecognized spiritual experience; the other has no spiritual understand-

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ing or knowledge, because of a total lack of all spiritual experience. The former may enter into the kingdom of heaven and grow into greater spiritual knowledge therein; the latter cannot enter the kingdom of heaven, because of this lack of spiritual experience and of that spiritual knowledge which can only come therethrough. "Except your righteousness shall exceed the righteousness of the scribes and pharisees, you shall in no case enter into the kingdom of heaven." This truth might possibly be more clearly expressed in this manner: The one religion, that one devoid of all spiritual experience, is based upon the laws governing right and wrong as known to and recognized by the human race. These laws vary with the varying intelligence and enlightenment of the human race; they are not constant. Not being constant they cannot support any form of true spiritual religion. They cannot bestow any spiritual experience and hence can bring to their adherents no spiritual knowledge. A religion without spiritual knowledge is, and always must be, void of effect in the salvation of the souls of its worshippers. Herein lies the truth which Christ uttered, and herein lies the dangers of such religions. Their worshippers are self-deceived. They rely upon the efficacy of forms, ceremonies, devotion, and of intellectual worship of God, the Father, and of Christ, the great Moral Teacher. Their worship is genuine, and their love towards God and for Christ as such Moral Teacher, is

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supreme. They are moralists, they are religionists, they are devoted and loving worshippers, but they are Scribes and Pharisees. They cannot enter into the kingdom of heaven because of a lack of spiritual knowledge. I am speaking nothing new; I am trying to make plain a declaration of Christ. Can I aid any soul in comprehending that declared truth? I can try. I have elsewhere tried to show what spiritual knowledge is, and if we can understand what it is, then we can understand the difference between that religion which enables its worshippers to enter into the kingdom of heaven and that religion which does not do this. Spiritual knowledge is knowledge of spiritual truth. Spiritual truth is different from intellectual truth. The difference lies in the soul-powers through which it is received. Spiritual truth is received alone through the spiritual power of the soul, while intellectual truth is received alone through the intellectual powers of the soul. They belong to separate and distinct planes of soul-existence, and have nothing in common either in the method of acquiring them or in the results which flow from them. The only thing which would appear to be in common between them, is the law of their acquisition. Each must come through an effort to acquire them, and each follows as the result of such effort. The source of the effort is the same in both, for that source is the purpose and the will of one and the same soul. In the one case the soul purposes and wills to use its intellectual

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powers and faculties in the acquisition of intellectual knowledge and follows up that purpose and will by the acts necessary to acquire it. In the other case the soul purposes and wills to use its spiritual powers and faculties in the acquisition of spiritual knowledge and follows up that purpose and will by the acts necessary to acquire such knowledge. It is easy to understand the method and the results in the acquisition of intellectual knowledge as we have thus indicated them. It is not easy to understand this same method and corresponding results when applied to the acquisition of spiritual knowledge. The reason for this is that we all understand something of our intellectual powers and faculties and are conscious of their possession. Few of us understand anything concerning our spiritual powers and faculties, and few of us are conscious of their possession. The reason for this has been so frequently pointed out that I will not repeat it. It is hard for us to live consciously upon the spiritual plane of our existence while we are yet upon the human plane, and yet we must do this in some measure before we can understand the truth which I am now trying to declare. It is not necessary that we thus live consciously upon the spiritual plane of our existence before we can enter into the kingdom of heaven. We may do this by faith, by belief, in such kingdom and in such conscious existence upon the spiritual plane, before we have actually entered into such conscious existence. Such faith, such belief, associ-

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ated with the purpose and the will of the soul to acquire such spiritual knowledge through the use of its spiritual powers, will bring to the soul an experience which bestows spiritual knowledge in its lowest degree, although both the experience and the knowledge may be unconsciously received. It is the will and the purpose of the soul to acquire spiritual knowledge through the use of its spiritual powers followed by the acts of the soul in the use thereof, according to the light and the understanding which it possesses in reference to such use, which bestows a spiritual experience which experience becomes spiritual knowledge to it. Both the experience and the knowledge may be so indistinct in the consciousness of the soul as to be faintly recognized, or may be wholly unrecognized as such. The effect however is the same, and a continuation of the purpose and the will accompanied by a repetition of the effort, will ultimately result in conscious experience, and such experience is always synonomous with spiritual knowledge. Turning now to the experience of those who worship intellectually, I must point out the truth as that truth comes to me. Intellectual worship is material worship as distinquished from spiritual worship. The grandest thoughts upon which the intellect of man can expand its powers, are thoughts of God. God has revealed Himself to human intellect, as infinite in creative power, infinite in creative wisdom, and infinite in His Being. With this that revelation ceases, and the in-

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tellect of man can get nothing more out of it. Intellectual worship therefore becomes the worship of an infinite Being, endowed with infinite creative power and with infinite wisdom. The revelation is material, declared alone through the creation and the existence of a material universe. Such revelation cannot endure forever, for that which is material cannot be without a beginning, and must of necessity be limited by an end. To each individual soul that end comes with human death. Through memory, the soul may retain the knowledge of a material existence until fading memory lapses into blank forgetfulness. When that period is reached in the spiritual existence of the soul this revelation is lost to it forever, and it remains thereafter without any possible revelation of God to it. Intellect itself is a thing of earth, and all its powers and faculties reach their highest development in that material existence to which it belongs, and wherein it blesses the soul which it adorns. After human death its uses are curtailed, in fact are gone. It has nothing upon which to feed or grow, and all its powers and faculties, obedient to that law which is declared throughout the universe of matter, having become useless to the soul must decline and end in oblivion. The line which divides spiritual worship from intellectual worship in our human existence, becomes in our spiritual existence, an impassable gulf which no soul ever has or ever can cross, for such is divine revelation.

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It is a part of our human nature that we view right and wrong from a selfish standpoint. This selfish standpoint makes right to appear to us to be that which we want it to be. This is an inheritance which has come up to us from the animal kingdom, in our development therefrom. It did not come down to us from the life above us as did our knowledge of good and evil. This animal inheritance which will ever continue with the human race, must be overcome by the spiritual knowledge of good and evil, which is from above. Sin lies not in the act whereby it is committed, but in the desire and purpose of the soul committing the act. The desire of the soul to commit the act which would be sin, does not in itself constitute sin unless that desire to commit the act shall be followed by the purpose of the soul to commit the act. Such desire and purpose taken together, constitute the sin, whether they be followed by the commission of the act or not. If therefore thy soul is possessed of a desire to do that which would be sin, put such desire from thee, least in thy human weakness that desire of your soul should be followed by a purpose of your soul to do the act, and you thus complete the sin and suffer its effects. This is plucking out thy right eye; this is cutting off thy right hand, in order that thou shouldst enter into spiritual life and not into spiritual death.

Marriage is a spiritual covenant; it is not a human contract to be made and annulled at the will of the parties thereto. Why this is so, this

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is not the time or the place to consider. It is sufficient that this is a revealed truth. For one cause only can that spiritual covenant be annulled, and that cause is adultery on the part of either one of the parties of the covenant. Purity is not required to consort with sin. It is not only not required to so consort, but it is not right that it should so consort. This is not saying that it is a sin that purity should so consort with sin, but upon the lower plane of right and wrong, it is not right that it should. It may be expedient although not right. That which is not right is often justified, and may be sometimes required by expediency. That which is sin can never be either justified or be required by expediency.

Why do men make oath? To certify the truth of that which they declare. Does not this imply that their declarations not under oath, are or may be false? To make a false statement in any matter affecting the rights of others, is a moral sin and a human crime and has been the same since the beginning of a moral and a human code upon the earth. By the term, code, I mean in its application to human and worldly affairs, an accepted or an enacted declaration of what is right and of what is wrong; and in its application to divine commandments, a recognition of that which God commands and of that which God forbids as good and evil. With those codes which are the enactments of men, we have nothing to do in this consideration, for they are administered upon the

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lower plane of right and wrong, and as such are distinct from that higher code which is founded upon the higher plane of good and evil. Christ does not therefore teach His disciples to disobey or to disregard any man-made code governing that which is right and wrong, or to refuse to make oath thereunder. He does teach that in all which pertains to the divine code declaring that which is good and that which is evil, that no effort shall be made to affirm or establish that which is declared by us to be the truth. To thus declare other than the truth to be the truth, is sin, and nothing that we can do can add to or take away the effects of that sin.

Punishment exists alone for crime, and crime exists alone under the man-made codes declared upon the lower moral plane of right and wrong. Crime is unknown to the divine code of good and evil. Therefore under the divine code of good and evil there is no punishment. Punishment is unknown to the laws of God as these are applicable to the soul of man either in its human or in its spiritual existence. In this divine code upon the higher moral plane of good and evil, sin is the result of disobedience, just as crime is the result of disobedience to the man-made codes enacted upon the lower moral plane of right and wrong. In the latter, punishment must exist and must be inflicted for the protection of organized society, as a deterrent of the repetition of the crime, or for the reformation of the criminal, as the wisdom of

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earth may determine. Under the divine code of good and evil neither one of these three reasons for punishment can exist. No one soul or no associated number of souls, in all the spiritual universe of God, needs protection against any other soul or combination of souls or against any being or combination of beings higher in their existence than soul-life. The soul of man in its individuality, is created absolutely free and independent of every other being existing either upon its own plane or upon any higher plane of intelligent existence. This is the first time I have declared this truth, and it now opens up before me with such magnitude of limitless possibilities, that I am conscious that it must be followed hereafter to its ultimate conclusions. That must be the work of another manuscript, based upon another and a higher plane of assisted thought. Neither can the individual soul either in its human or in its spiritual existence, ever be deterred from sinning, by the effects of sin which are visited upon any other sinning soul. These effects are personal and wholly personal to the soul that sins. Neither can any individual soul be reformed or led into repentance through the effects of its own sin or the effects of the sin of another being. Punishment for sin therefore never existed and never can exist under the divine code of good and evil. Thereunder, sin is followed by the effects of sin, under and by a law as unfailing and as inexorable as are all the moral and the physical laws of God. These effects are

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personal to the sinning soul and can reach no other soul or being, just as the effects of the sin of no other soul or being can reach it.

The love which Christ commands is not the love of earth, it is the love of heaven. Is there then a difference between the two? There is and always must be. The love of heaven is God's love freed from all that is material and from all influences and phases begotten of a material life. Let us consider these material influences and phases, in order that we may come into a better understanding of what the love of God is. When we shall have learned what such love is then may we know what Christ commands for us. Love is manifested and always has been manifested upon two planes of existence, that which is spiritual and that which is material. For the purposes of this argument we include all love above the plane of our own material existence as spiritual, although, if we had the understanding to do so, the spiritual should be again subdivided into that love which is the love of heaven, the love of the redeemed human soul, and that love which is higher than this love, and therefore still nearer to the divine love of the Father. This we cannot do because we can understand no love that is higher than that which we have the power to experience in our own soul-life, and this being the highest love we can ever know, must forever stand as the revelation of God's love to us. We can trace love down below the plane of our own spiritual existence, through

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the plane of our own human existence, and still farther down through the descending planes of non-intelligent animal life, almost as far as we may trace that life itself. We would therefore define love to be, An element of the divine existence, of the very life of God, manifested whenever and wherever that divine life is itself manifested under conditions permitting of the manifestation of this element, throughout all of God's universe both spiritual and material. The love of God is therefore revealed to us as is the life of God, through all that life which He has created and of which we can take cognizance. Love could not be declared to us on the plane of our human existence without the declaration of its opposite, hatred. This is because we as human beings are capable of hatred, just as we are capable of sin. We could not have known good without also acquiring a knowledge of evil. The knowledge of good necessitates the knowledge of evil. The knowledge of love necessitates the knowledge of its opposite, hatred. Why these are truths we need not now stop to consider. That we on our human plane of existence do know both good and evil, both love and hatred, is a matter of personal experience. It therefore requires no proof, and it is unnecessary to seek the reasons for this truth. I refer to this truth alone to serve as a foundation for the assertion that the necessity which compels a knowledge of evil in order that we may know good, attaches alone to that low plane of intelligent existence

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occupied by the human soul; it does not attach to those higher planes of intelligent existence which occupy and fill the immeasurable span which separates the plane of our human intelligence from that of the infinite wisdom of our Creator. I simply assert this without effort of proof or argument sustaining the assertion. Proof of it can never come to us because no part of such higher existence can ever be experienced by us, and the argument sustaining the assertion belongs to another theme. The power to commit sin exists upon every plane of intelligent existence below the infinite wisdom of God, but the knowledge of good therein is not dependent upon the entry of sin therein, as it was in the human and the spiritual existence of man. That which is true of evil is likewise true of hatred. Neither evil nor hatred can exist above the intelligent plane of our own soul-existence for these are both begotten of man's low estate. Evil is inseparable from good and hatred is inseparable from love, upon the intelligent plane of our own human existence, and hatred is inseparable from love upon any lower plane of animal existence where either may be manifested. The spiritual existence of the soul of man is divided into two planes of intelligent existence based upon two planes of possible experience; the kingdom of spiritual life with its own degree of spiritual intelligence, and the kingdom of spiritual death, with its own degree of spiritual intelligence. The first named is the kingdom of

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heaven, wherein spiritual experience begetting spiritual knowledge, comes down from God direct through the spiritual revelation of Christ, the Son, declared to the soul therein through the Holy Spirit as Comforter. The second named is the kingdom of spiritual death or hell, wherein there can be no spiritual experience begetting any spiritual knowledge other or higher than that of the self-existence of the conscious soul, as heretofore fully explained. In this spiritual kingdom of heaven, love abounds and hatred is unknown, because the spiritual experiences thereof and the knowledge thereof, come down from God direct and are thus freed from the necessities which attach to all orders of intelligent existence lower than this kingdom of spiritual life. The kingdom of spiritual death is not thus freed; the human existence of man upon the earth is not thus freed. It is true that the kingdom of spiritual life may begin in earth, and must so begin if the choice between obedience and disobedience has been made therein. Therefore in so far as the soul of man in its human estate is living in the kingdom of heaven, while yet its life is human, this teaching of Christ, in all matters which pertain to that kingdom, must be followed implicitly and to vary therefrom is sin. Christ in this teaching simply declares that in the kingdom of heaven, there is no hatred, and hatred cannot enter there. Christ does not declare and does not teach that in this kingdom of earth, this kingdom of human life,

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human responsibilities, human obligations, these same conditions exist and are applicable. His teachings upon that subject will be considered later.

The matter of the giving of alms is a matter for the serious consideration of every human being. It is a duty, a privilege and a blessing. As a duty it may be disregarded, as a privilege it may be abused, and as a blessing it may be lost. The benefits derived from the giving of alms are two fold, first to him who gives, second to him who receives. We may always know whether we are benefited by the giving, but we cannot always know whether the receiver is benefited or injured thereby. The benefit to the giver lies in the purpose of his soul to alleviate suffering whether that suffering be mental, spiritual or physical. Of this purpose the giver can and should be conscious. Of the fact whether the alms accomplish this purpose he cannot always be satisfied or certain. When it fails to accomplish this purpose it works an injury to him who receives it. The injury lies in the consciousness of the receiver that he has deceived the giver, and that he is unworthy of the gift. This leads to the weakening of all those qualities of human character which tend to the elevation of humanity and to the strengthening of all those qualities of human character which drag it ever towards lower levels and lower standards of living. Alms received through deception are in violation of the commandment, "Thou shalt not steal."

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Alms received by appeal to the human sympathy of the giver, to relieve selfimposed suffering, are contrary to the law of God, "By the sweat of thy brow shalt thou eat thy bread." Alms received to relieve that suffering which is a part of that common burden of human suffering, imposed of necessity by the purpose and will of God upon the human race, bless both him who gives and him who receives, and to the limit of ability such alms should not be withheld and should never be refused.

Prayer is recognized by Christ as a natural longing of the soul, and such it is. It is as natural for the human soul to pray to the God of its belief, as it is for that soul to long for happiness and continued existence. It is a part of that nature with which our Creator has endowed us. Prayer therefore is for the human soul, both normal and right, recognized, commended and approved of God. Christ Himself prayed; prayed from out of that human nature which came to Him through His human birth. Christ taught His disciples to pray and directed them how to pray. It is therefore a subject to which man must give heed and seek there on the light of divine revelation. What is prayer? Prayer is a part of worship, though it is distinct from worship. There can be worship without prayer, but there can be no sincere and earnest prayer without worship. We may therefore say that prayer is the beginning, the foundation of worship, and is essential thereto as such

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beginning and foundation. Worship, springing from this beginning and resting upon this foundation, may and does rise above prayer and become independent of it. Such is the worship of heaven, after that heaven has been once fully realized by the human soul, and such is the worship of all creatures super-spiritual. Prayer attaches to that life which is human, and goes with that life until, in its spiritual existence the life which is human shall itself rise above the necessity and the benefit of prayer. This shall become true only when the act of worship shall become a function of the soul-power of worship, unaided and unsupported by prayer. Let us remember then that prayer is a comfort, a privilege, a duty and a blessing to us in our earth-life and to us in our spiritual existence until our soul-power of worship shall have therein outgrown both the necessity and the benefits attaching thereto during our human existence. What is the necessity begetting prayer, and what are the benefits arising therefrom? If we shall be able to comprehend this necessity, and to understand these benefits, then shall we be able to comprehend Christ's teachings concerning prayer. The necessity originates in the spiritual ignorance of the human race and increases in direct ratio with the density of such ignorance. Prayer does not enter as a part of that allegorical story which contains a divine revelation of the origin of our human race and a portrayal of the fullness and perfection of his spiritual powers when man first

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became human, for the reason that there was then the least necessity for prayer that has ever existed in connection with that race. By the same law and measure that same necessity was the greatest at the period of Christ's earthly ministry, that it ever can be in the entire course of human life in earth. This truth Christ exemplified by His own life as well as by His teachings. It was by prayer accompanied with fasting that Christ overcame the human within Himself. It was by prayer, at least in an important part, that Christ sought to teach His disciples to overcome the human, that is their own spiritual ignorance, within themselves. This is one of the effects of prayer as applied to the human soul in its human life, but it is not the only one. Christ sought and obtained this effect through prayer; he needed no other. The human soul does need other help through prayer and does receive it. Sincere and earnest prayer comes from the spiritual in man, and not from the intellectual. Such prayer incites to action the spiritual powers of the soul, the spiritual power of obedience, the spiritual power of worship, and leads up to a spiritual experience which can only come to the soul through its spiritual power to know its Creator. Prayer changes not God, nor the purposes of God, nor the laws of God, for these are changeless and everlasting; but prayer does change the soul offering it and through such change prayer is answered of God to that soul. All changes affected by prayer are within our-

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selves, and such changes bring us into harmony with the purpose of God concerning us and are thus answered unto us. To illustrate this truth declared of Christ through that form of prayer which He gave unto His disciples, let us consider that prayer in the light of the truth thus declared. "Our Father which art in heaven." When we utter these words we recognize the individuality of God, the personality of God and the existence of God as our Creator, and the more frequently we recognize this truth, the more surely does our soul accept it as truth. "Hallowed be thy name." These words imply adoration and worship, and if sincerely uttered they impress both upon us, and if continuously repeated in sincerity, both adoration and worship will become a part of our very soul-life. "Thy kingdom come." If these words have meaning to us as we utter them, we will strive for that which they implore, and it will thus become a fixed purpose of our lives to aid in the establishment of that kingdom by ourselves becoming a part of it. "Thy will be done in earth, as it is done in heaven." If this be the desire of our heart, our lives shall manifest that desire by our doing of that will, and the oftener we express this desire the more certain are we to be governed by it. "Give us this day our daily bread." If this be the prayer of our heart, we will earnestly seek our daily bread by and through the opportunities God has given us to obtain it and subject to all the laws he has made governing such oppor-

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tunites. "And forgive us our debts as we forgive our debtors." We can not earnestly repeat these words as a prayer to our God, without it engendering within ourselves a forgiving spirit towards those who are inconsiderate of us both in matters of property and feelings. Such feelings grow and become established by the repetition of this thought and prayer until the influence thereof becomes manifest in our human lives. "Lead us not into temptation." God leads no one into temptation, but we may lead ourselves into temptation and this is what we must pray to be restrained from. The desire to escape temptation should be an ever present desire of the soul of man, for temptation leads to sin, and sin thus yielded to becomes spiritual death. God does not limit, or check, or hold back, or influence, the free will of the soul of man. Otherwise that will would not be free, and that soul would not be responsible for its own acts. This prayer therefore, if sincerely and understandingly uttered, becomes an expression of the purpose of the soul uttering it, to itself avoid temptation, to flee from temptation, to resist temptation, in all things wherein it recognizes temptation. How many of us have reached this degree of understanding of that which we are daily praying for and are living up thereto? We ask God to do for us that which we must do for ourselves, that which we have the power to do for ourselves, that which we alone can possibly do for ourselves and still be free in the exercise of our

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own will, which was created free and must forever so remain. In this simple clause of this allcomprehensive prayer, Christ declares the truth to us that we who pray must within our very selves, become and be the medium and the means through which alone God can or does hear and answer the prayer which we utter. To this extent God has self-limited His own infinite power, by creating us with wills which are and forever must remain as free as is His own infinite will. This truth is not above our full comprehension here in earth-life, for it may become to each and all an experienced truth. Therefore when we pray, "Lead us not into temptation," let us exert our own free will and refuse to enter into temptation. "But deliver us from evil." All that we have said in reference to the words, Lead us not into temptation, is equally applicable to these words. We must ourselves avoid evil in order that we be delivered from it, and where and when it is impossible for us to avoid it, there and then it is the purpose and the will of our Creator that we should suffer it, and no prayer or supplication on our part or on the part of others for us, can change that infinite purpose and will, which from the beginning has laid such evil upon us as a portion of that burden of evil which of necessity attaches to the human race, in its racial existence, because of the low estate wherein that race could alone be brought into its existence. "For thine is the kingdom, and the power, and the glory forever." These words are

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words of worship, worship which rises above prayer, is independent of prayer, and is a spiritual experience, and which in the spiritual kingdom is kindred to the emotions which belong to our human existence upon its lower plane.

Fasting is like prayer, in this, that it is approved and commended, but is not commanded in the sense that good and evil are commanded and are forbidden. Fasting tends to the intensity and the earnestness of prayer, and as such is an aid to the soul in attaining unto that which it most earnestly seeks. Prayer without fasting is ordinarily sufficient to lift the soul unto that which it earnestly seeks, but if it fails then add thereto, fasting, for in the mastery of the soul over the body and its appetites and desires, does the soul gain spiritual strength and dominion. In this life the soul's spiritual nature and powers, and the soul's physical nature, both physical and intellectual, are antagonistic. Anything which tends to overcome and weaken the latter, will in like proportion tend to strengthen the former. It is in these two truths that all the benefit of fasting is to be found. Fasting is not worship. It is a preparation for higher worship than the soul would be able to render without it, but such preparation must be at the expense of, and by a weakening of, the physical and the intellectual, for only by such weakening is the spiritual in man benefited. If therefore a supreme spiritual effort is to be made, a fast to the extent of a weakening of the physical

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and of the intellectual of man, is helpful thereto, and the degree of its helpfulness is in exact ratio to the degree of such weakening. As a preparation for that ordeal wherein Christ conquered and forever overcame the human in His nature, He fasted forty days and forty nights in the wilderness. In this He set an example only for the emergency which confronted Him, and this is not to be confounded by us with the spiritual emergencies which confront us. The Father has spared us many things that were laid upon the Son for our sakes.

Treasures in earth are transitory; treasures in heaven are everlasting. This difference must be remembered in its spiritual significance. Treasures in earth may be riches, may be intellectual attainments, or may be any other thing which gives pleasure to the soul through its human nature and existence here in earth. Treasures in heaven can be none other than spiritual knowledge. This last is everlasting and is beyond the possibilty of loss except through willful disobedience. The treasures of earth are transitory, including both those which come through the physical senses and those which come through the intellectual powers. If thy soul takes its greatest delight in that which is transitory, then it is laying up its treasures in earth; if thy soul takes its greatest delight in that which is everlasting, then it is laying up its treasures in heaven.

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There is a light in every life which is human. That light must be that which is comprehended under the expression, light, or it must be that which is comprehended under the expression, darkness. Darkness is a degree of light. What the eye is to the human body in the use and enjoyment of physical light, this light within the soul is to the soul itself in its use and enjoyment of its spiritual existence. The light of the soul is its knowledge of God. The darkness of the soul is the absence of this knowledge. It is analogous with the presence and the absence of the light of the eye in human existence. Hell is not an intolerable state of existence, neither is the human life of the man wholly blind, an intolerable state of existence, because he has both his intellectual powers and his spiritual powers remaining intact to him and some of his physical senses. If in such state he were deprived of his spiritual powers other than a consciousness of mere existence, and of his intellectual powers other than his power to think, and the power to exchange thoughts with others like unto himself, and in addition thereto he was deprived of all his other physical senses, then would he exist in that state which is declared by Christ's exclamation, " How great is that darkness."

That which Christ could not declare openly, He declared behind a veil of symbol, figure, metaphor or parable, sometimes one of these and sometimes all combined. The declaration of truth was for all

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people, of all degrees of spiritual understanding for all time and for all eternity. In this truth lies the necessity for this method of declaration. We must now consider one of the most darkly hidden of all the truths which Christ Himself declared. It is that wherein the spiritual duties of a human soul in reference to its spiritual state of existence, and the material duties of that same soul in reference to its material state, while yet its existence is human, are brought into juxtaposition, and then its spiritual duties are alone defined. This, in the main, is true of that entire discourse wherein Christ has so clearly declared the spiritual nature of His teachings, His work, His mission from the Father, and of the revelation which He brought to mankind thereunder. Therein Christ addressed Himself to the spiritual in man and not to the material. It is true that the material of man's existence is modified, moulded and elevated by the spiritual of his existence, and to this extent and in this manner only did Christ address Himself or apply His teachings to man's human state of existence. Christ was not a lawgiver upon the human plane of right and wrong. He was a teacher of spiritual truths to the souls of men, and He declared such truth alone upon the higher moral plane of good and evil. It is the confusion in the minds of men of these two moral planes in which the soul of man must of necessity act during the continuance of that existence which is human, which renders the words of Christ, addressed to the soul of

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man upon this higher plane of good and evil, so hard of understanding. If in studying them we could lift ourselves out of, and free ourselves from, human conditions, human relations, human obligations, and human responsibilities, and consider them as addressed to us freed from all of these, then could we enter into a clearer and a fuller appreciation of what Christ meant and taught by His words. This we can now do only in part and in varying measure according as such human conditions, human relations, human obligations, and human responsibilities may rest lightly or heavily upon us in this our human state of existence. On some these rest heavily, and to such the words of Christ present the hardest problem for their understanding; on others these rest more lightly, and to them these words present a correspondingly less difficult problem; after these shall have ceased entirely through human death, and the soul is wholly freed from them, then shall it be in a position to realize fully and to know in its deeper and fuller sense, what Christ taught as spiritual truth to the souls of men, upon the moral plane of good and evil. It is thus that Christ addresses Himself to the souls of men in human life, that they may, after human death, know more fully that truth whch he came to reveal. That which the soul of man may know of such truth during its human existence is a very small part thereof, and that little is known very imperfectly. It has been to prepare the mind for this thought, that I

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have so persistently referred to the revelation coming through Christ as being a revelation for the soul of man throughout all time and throughout all eternity to come. To that soul it is the perfection of and the end of all revelation which God shall ever make of Himself to it. Under the guidance of the Spirit of God as Comforter, the human soul which enters into spiritual life, in that existence which is wholly spiritual, shall study and feed upon, and expand its spiritual powers through an ever increasing knowledge of this Christ revelation, until it shall have reached that perfection of finite knowledge which is the ultimate limit if its finite powers, thereafter to abide in oneness with, in unity with, God the Father, even as Christ now so abides with Him, even as the Holy Spirit is of God's life a part. The Christ revelation is for us when we shall have reached that state of finite perfection, and it is for us during every period of our existence from its beginning to such ultimate consummation thereof. Throughout all that existence our understanding of the Christ revelation must ever change with our ever increasing spiritual knowledge of it. It was therefore delivered to us upon that plane of spiritual understanding which is founded upon the knowledge of good and evil, and is everlasting, and not upon that lower plane of human understanding which is founded upon a knowledge of right and wrong. We are therefore to live human and to be human in our human life in all that per-

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tains to our human existence; we are therefore to live spiritual and to be spritual in our spiritual existence, if we would make of such existence, spiritual life or heaven, and in all that pertains thereto. To the extent that the spiritual existence of the soul, in its duration and possibilities for joy, exceeds the human existence of that same soul in its duration and possibilities for happiness, to that extent should we give heed to the spiritual in us in excess over that which we give to the human in us.

Selfishness is a part of our human nature. It came up with and as a part of that nature which our race inherited from the lower animal existence out of which it sprang. Selfishness must therefore be overcome by that higher endowment which came down to the soul of man from God direct with the spiritual endowment of the human soul. This is manifested by our judgment of others and by our reluctance to be judged by the same standards we ourselves set for others. Selfishness magnifies the errors and the weakness of others and minimizes the same in ourselves. It is simply a part inherited by human natures which must be overcome in our spiritual existence if therein we enter into the state of spiritual life.

Spiritual understanding of divine truth comes only through earnest and protracted effort to acquire it. When you have it it becomes to you a holy thing which you have yourself labored for and earned, and as such it is precious to you. Do

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not heedlessly cast it before those who are unworthy of it, for by so doing you do violence to your own spiritual self. Spiritual knowledge surely comes with the effort to acquire it. It is open and free to each and all at the price of such effort alone. In the spiritual kingdom there is knowledge which is helpful and there is knowledge which is hurtful if declared. If we earnestly seek that knowledge which is helpful to us, we shall receive that which we seek from our heavenly Father through His Holy Spirit. In like manner when your fellow men seek knowledge of you, impart it unto them if it lies within your power to do so. You cannot impart spiritual knowledge to any man directly, but you can aid in leading men into an experience, which experience will itself impart the knowledge. As you sought such assistance while you were seeking such knowledge, now that you have found some degree of it, freely give such assistance to others who are yet below you in the acquisition of spiritual knowledge. As you are still imploring such assistance from those who have greater knowledge than you possess, so likewise extend such assistance to all those who have less than you possess and are seeking therefor. This is the golden rule of the spiritual phase of our human lives.

In another manuscript I have sought to show the necessity compelling the creation of the human race so low in its spiritual endowment and so loaded down with human inclinations, passions, and

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propensities, that the comparatively few only are saved through an entry into the moral state of spiritual life, and the comparatively many are lost through entry into the moral state of spiritual death. This as a truth is affirmed by revelation. The history of our race and the observation which is open to us concerning the moral condition of our coexisting fellow human beings, would seem to confirm revelation, if it needed any confirmation. I have therefore been compelled to accept this as a lamentable truth concerning our race, and I have ever sought to know why it must be thus. I am myself satisfied that it is a truth, and for myself I have reconciled this truth with those other truths which declare both the love of the Father and the power of the Father to be infinite. I may have aided others to reconcile these three truths as I have myself reconciled them, and I may have failed to do so, but whether I have succeeded or failed it does not change the situation which we must meet and consider. With our overburdening weight of humanity ever upon us, and our faintness of spiritual perception, it is not an easy matter for a human being to enter the moral state of spiritual life and abide therein throughout his earthly existence. It is easier for women than it is for men, because they are by creation endowed with a keener sense or power of spiritual perception. Because it is easier for them, a larger proportion of women than of men will enter into that spiritual state and will continue steadfast therein.

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The argument in support of these truths will not be here repeated; it is sufficient that we accept the truths as such, which we cannot fail to do. We must therefore understand what that life is which is required of us here in earth, in order that we may enter in through the straight gate and over the narrow way into that spiritual life which is everlasting. It is possible for man to do this through effort; it is not possible for man to do this without effort. It requires no effort to enter through the wide gate and over the broad way which leads to spiritual death and destruction. This is the course down which the strong current of our human nature ever flows and carries the unresisting with it.

Every person is yielding fruit according to his own life. This fruit is either good or it is corrupt. There can be no medium good fruit or slightly corrupt fruit, in this illustration of moral actions. Good is altogether good and evil is altogether evil. This is not true of the lower moral code of right and wrong. Under that code there can be actions which are in the main right, and yet which partake in some measure of wrong. There can be actions which are in the main wrong, and yet partake in a measure of right also. This cannot be true in that higher code of morals founded upon a knowledge in the heart of man, of good and of evil. When the soul comes into the possession of such knowledge, then its every act must be gauged to an exact line. All on the one side of that line is

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good; all on the other side thereof is evil. All influences proceeding from the good are for good; all the influences proceeding from the evil are for evil. There is an influence which proceeds from every act of our lives. If the act is within ourselves and known only to ourselves, the influence flowing from it is upon ourselves alone; if the act is such that others may and do know it, then the influence flowing from it is both upon ourselves and upon those who have knowledge of it. The others to whom the knowledge of the act comes may be our friends and acquaintances, or they may be to us unknown. These facts may vary the extent of the influence of the act, but in neither case do they separate the act from its influence. The influence of the act is the fruit of the act. Our lives are made up of separate and distinct acts, each bearing with it this inseparable fruit, and from these truths which we cannot escape if we would, we must determine whether our lives are bearing good fruit or corrupt fruit. If they are bearing corrupt fruit their end is sure and fixed; it can be no other than the moral state of spiritual death.

Can we be selfdeceived in reference to the fruit which our human lives are yielding? We can most certainly be so selfdeceived. The reason for such selfdeception, paramount and above all others, if it be not the sole reason therefor, is the confounding of these two moral codes, both in our use of them as a guide to our actions, and in our

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use of them to determine the quality of the fruit of our actions, either singly or combined. We guage the quality of our actions in both the human and the spiritual planes of our present lives, by that code of morals which is founded upon right and wrong, and which came up to us from below with the knowledge of right and wrong. This is a proper thing to do in all matters pertaining to our human or physical existence, but a very disastrous thing to do when we seek to determine the quality of those actions which spring from and relate to the soul's spiritual existence. These latter must come up to the code of morals which came down from above, and which is based upon a knowledge in the heart, of good and evil. The resulting effects of these errors can never be cancelled. Do you get my thought, or must I make it plainer? The selfdeceived moral man is in imminent danger of everlasting condemnation, and he is entering into such condemnation through this one error of his noble human life. These are not my words; they are the words of Christ, read them for yourselves, and consider well whether thy house which thou art now building is founded upon the rock Christ Jesus, or is founded upon the sand.

The miracles of Christ outside the miracles of healing are not numerous. The miracles of healing declare to us the law of healing, and this law of healing was also declared by Christ to His disciples verbally in addition to His declaration of it through His own use of it. We have already

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referred to the law of healing and to the miracles of Christ through which He declares the law, as fully as we can now have understanding of the same, and it would be profitless for us to now add to what we have already said thereon. There are other miracles of Christ however which declare other laws which we must consider as fully as enlightenment concerning them has yet come within the possibility of our attainment. One of these miracles is that wherein Christ cast out devils and at their request permitted them to enter into a herd of swine, resulting in the destruction of the swine. Christ performed this act for some purpose and that purpose was of sufficient importance to justify the consequences arising from the act, which was the entire destruction of the herd of swine. Without a sufficient purpose, and a necessity founded thereon, this act would not have been Christ-like, and would never have been performed. We seek that purpose and we find it in the declaration of a law, that is in the revelation of a law, which was then wholly unknown and which is now almost as hidden as it was then. This law pertains to the spiritual in us, as do all the laws revealed by Christ through His miracles or by His life and teachings. Christ never used, declared or revealed any physical law which was not known to human intelligence at the period of His earthly mission. He came not to declare or to reveal the physical, but to declare and reveal the spiritual. He used physical laws, but they were known physi-

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cal laws. He used spiritual laws which were unknown, and through His miracles and by His teachings He declared and revealed them. One of such laws which is spiritual, that is which acts wholly through the spiritual nature and powers of man which came up with man out of that animal life through which man is compelled by his own intelligence to trace his own origin, and which acts equally through the life of the animal kingdom lower than man, from which life the soul of man is itself a development, was revealed and declared through this miracle. This same law is declared and revealed by other miracles of Christ in so far as it relates to and governs the spiritual nature and powers of man, but this is its only revelation declared of Christ, in its application to lower animal life. It is the law of spiritual control by one spiritual being over another spiritual being upon the same plane of existence, and of the control of the spiritual being over the animal life of the creatures lower than human. There is such control and there is a law which governs it. The truth of the existence of such control cannot be consistently denied, for it has been manifested and experienced, and is now manifested and experienced to an extent that would make such denial unreasonable. We need therefore only seek the law governing such control, to come into an understanding of both this miracle and of the revelation declared through it.

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The law is a law of will power, and is applicable whenever and wherever will exists. In order that we should understand it we must first understand what will is. Will is a power which goes with life, is inseparable from life, and which is manifested by life, whenever and wherever that life is individualized and is upon a plane whereon the manifestation of will is possible. The acceptance of this assertion as truth must rest primarily upon our own experience and upon our own observation of that life concerning which either observation or experience is possible to us. It must rest secondarily, upon divine revelation. The revelation which declares it does so indirectly by declaring the attributes of Deity, and the powers with which all intelligent creatures are endowed. Of all these, will is shown to be either an attribute or a bestowed power. Such revelation includes, Deity and all creatures possessing intelligence. Our own observation and experience carries this same declaration of truth down through the planes of non-intelligent animal life from the highest therof to the very lowest upon which there is a possibility that the creature should manifest this power. These recognized truths justify the assertion that the eternal laws of God, compel the bestowal of the power of will with the gift of individualized life upon every plane upon which such life is manifested below the infinite and uncreated life of our Creator. It is upon this assertion and this assumption of infinite truth, that we must study the

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law declared through this miracle if we would understand it. To every life therefore there is attached a power which we call, will. It is within ourselves that we can best study this power. When we shall know what our own will is and recognize the laws governing it within ourselves, then may we understand these same laws in their application to all other wills in all the universe of created life. This then becomes the starting point in this study. What is my will, and how is it governed? I, my very self, am above my will; am independent of my will, am master of my will, and it is my servant. I can live without it when it is inactive; I could live without it if I had no will or if I lost the power to use it. Will is therefore not a part of my life; it is simply a power bestowed upon me with my life over which I have full control, to use it or not to use it, according as I may desire and purpose. I can therefore maintain or I can surrender my own power to use my own will. To do this I must first surrender my own desire and purpose to use my own will. With my desire and purpose to use my own will gone, and with my power to use my own will gone with them, I live on unchanged save in that which is dependent upon the exercise of my will. What is thus dependent? This is a question extremely difficult to answer. Our wills govern our human bodies and the functions of our physical organs to an extent almost wholly unknown to ourselves. Our will cannot govern our knowledge of good and

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evil, but it may govern acts which would be either in harmony with such knowledge or in violation of such knowledge. Will cannot control our knowledge of right and wrong, but it may control acts which are in harmony with or in violation of such knowledge. The same is true of all spiritual knowledge which comes to the soul through an exercise of its spiritual powers, but will may control actions which are in harmony with or are contrary to such knowledge. Will does not control intellectual knowledge which is above and independent of individual experience, but it would seem to largely control such knowledge coming through such experiences. Will controls physical sensations to an extent unknown to us. In this respect there is a normal action of the will and there is an abnormal action of the will. In such normal action the will permits all physical sensations coming through all the physical senses, to reach the soul, the living consciousness, in harmony with all the physical laws which produce them and which produce their effects. In its abnormal action the will modifies such sensations in varying degree. Such abnormal use and power of the will exists wholly upon the spiritual side of our being and the modification thus wrought lies above and beyond the physical. Because of this we cannot trace the method whereby such modification is wrought; we may only know it as a spiritual power of the will through experienced or observed effects. Will, or the power of the soul

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which this word signifies, is a varying soul-power, strong in one and weak in another. This is manifested in the human existence of the soul during its human life and it is equally manifested in the spiritual existence of the soul which is lived in conjunction therewith, as a dual existence. This varying strength of will would appear to us to be dependent upon individual character. What is individual character? Character is that quality of life which manifests, in the life of its possessor, its degree of nearness to or remoteness from, the life of its Creator. This is a general definition which applies equally to all created life, whether higher than human existence or lower than human existence in its manifestation. Of that created life which is higher than our own spiritual existence, we can know nothing because we can experience nothing of it in our own existence. Of that created life which is lower than our own human existence we may know something because we are enabled to observe and study it from the standpoint of a superior existence. Of the uncreated and infinite life of God we may know spiritually that which He has revealed unto us, as we may have the power to comprehend that revelation, and we may know that which we experience thereof in our own individual life, as we may have the power to comprehend our own life. Our life is to us a revelation of divine life, and that revelation is clear to us or is hidden from us in exact ratio to our own comprehension of our own life.

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Character, as thus defined and graded, pertains alone to distinct planes of existence. In our own human plane of existence we can readily understand and accept the truth that character must be further subdivided into degrees or planes of strength, according to the unit existence of our race. No two individuals have precisely the same character. This unit variation lies in the strength, firmness and force of some one or more of the soul-powers of the individual, when compared with the same powers in other individuals. The reason for this variation of unit character upon the one common plane of human existence, must be sought and found in the laws governing the increase and the multiplication of the units of that race. Of all these laws the master law in the hands of our Creator I have before declared to be, the law of heredity. This law of heredity works both upwards and downwards, in the building up or the tearing down of unit human character, when that unit character is measured by that perfect human character which came as an endowment of human life, to the first of our race rising into the human plane of existence and receiving thereby perfect human endowment. I have before asserted and now repeat that God uses this master power of heredity in moulding and uplifting unit human character, towards that standard which marks the human perfection thereof in which it came to the first of our race, to the full limit of both infinite power and infinite wisdom, as these are self limited by the

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free will of His human creature. I have made this digression in an effort to show as plainly as possible for me to express the thoughts, what it is that controls this power of will, which we are studying. I must further digress in order to show the varying strength and power of that which lies behind and exerts this control of the will-power. When unit character is up to the standard of perfection upon the human plane of existence, then no created being can take from it the control of its own will-power, or the control of any other of its powers which are spiritual. It then becomes a unit existence manifesting life upon the human plane, absolute, free and uncontrolled in its existence. When it falls below this standard of perfection this manifestation is of a life upon the human plane of existence, but not absolute, free and uncontrolled. As character falls away from this standard of perfection upon the human plane of existence, this unit existence, this soul, this living conscious control, falls away in like proportion, from the absolute nature of its own existence, from the perfection of its own freedom, and from its freedom from control. From this standard of perfection upon the plane of the spiritual existence of the first created human souls, the character of the unit existence of the human race suffered a gradual recession, until in that fullness of time, at the period of the Christ-revelation of the Father, this unit character of our race had reached that farthest limit of recession from which a re-

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turn towards its original perfection remained possible. In that period this unit life, this soul, this conscious controlling force, which in our individuality is our very selves, had become so enfeebled through sin and spiritual darkness, that it was no longer able in many cases to resist the influence, the power and the absolute control of other beings upon the same plane as that of its own existence, or possibly upon a higher plane than that of its own existence, and possession, possession by devils became possible and even common. I have elsewhere sought to show what possession is, what obsession is, and have traced the existence of the same power under the same law, down to our present day, and I will not repeat any part thereof which is not necessary to make my present thought plain. So far as we know, possession by devils, as it existed at the period when Christ was on earth, had never existed before that period, and so far as we know it did not continue, at least not in that same extreme form, long thereafter. It was a spiritual condition made possible in the individual lives of some persons, dependent however upon the general and universal decline in the strength and force of that spiritual character which had become the common standard at that period. As that which is included in the term character declined from that standard of human perfection existing with the beginning of the race, its control over its own powers declined in like measure. They finally became so low that they

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were unable to resist the control of an outside force under a law of control which we must now consider because it is revealed by and through the miracle which we are studying. What is that law of control as we may know it? It is a law governing the function of the will as an intermediary between the soul of the human being and the physical of man's material existence. It belongs alone to life in a material existence and becomes wholly inoperative in that existence of the soul which is wholly spiritual. The reason for this is that this law can only act through a material existence and the powers of the soul and those functions thereof which belong with its material existence. The control of the will over such powers and functions is greater than we can now understand. It is greater than man can ever understand in his human life. The soul itself, as the Ego of the being, asserts this influence over the powers and functions thereof, of its own being in that existence thereof which is human and material, alone through this control of the will, its own will. The power to control its own will, exists in the soul itself as an element of its own character. As such element of individual character it began in a state of perfection when man first became human and was endowed with a perfect spiritual character and perfect spiritual powers. Thereafter this power of the soul to control its own will became subject to this master law of heredity which I have declared, and shall ever remain subject there-

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to throughout the material existence of the human race. This power therefore has fallen and has risen by shades of modification from its original perfect state, in all the unit existence of the race, and shall so continue. With the degeneration of the spiritual in man, came the farthest removal of this soul-power from its original state of perfection, in the period wherein Christ came to earth, and because of this weakened power in that period, possession by devils became possible and a widely experienced truth. The soul of the human unit existence therefore exerts this control over its own will, according as this power of control, this element of its character, is within itself close to or remote from the perfection in which it was bestowed in the beginning of our race. As nearly then as I can define in language the law which we are seeking it is this: The soul, the unit existence which is human, connects itself with that part of its own dual existence which is human, through its own control of its own will, and by this method and means, becomes conscious of that existence and the experiences which belong therewith. Whenever and however this unit soul, ceases to exercise this control, it becomes unconscious of the material part of its own dual existence, and unconscious of all experiences coming therethrough. Such cessation of control may come to it from different causes, among which I will enumerate the following; from natural sleep, wherein this cessation becomes either complete or partial, according

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to the state or conditions of that sleep; from physical actions or conditions which paralyze and render inactive and useless the physical organs through which the will can alone work in conveying the sensations of a material existence to the soul itself; from the same paralyzed conditions of these same physical organs produced artificially, in any manner or by any means; from the voluntary relinquishment by the unit soul itself of its own control over this its own power; from the compulsatory relinquishment of such control of this unit soul, by and through the intrusion and the interposition of the powers of another soul possessing superior character and through it stronger spiritual powers, between this unit soul and its own will. Such intrusion and interposition of such stronger powers may work an absolute and complete relinquishment of such control, or may only accomplish a partial relinquishment thereof. In the former case it becomes full possession, as in the days of Christ. In the latter case it becomes obsession, as has existed since then and may possibly exist even in our day. When the relinquishment is according to the purpose of the soul itself, it becomes hypnotism, in some of its many forms, as practiced in our day. I seek to trace these several states of the soul's unconsciousness to its own material existence and the sensations belonging therewith, no further, because it is the law governing them that I am seeking, this and nothing more. This law is the same throughout them all, and is like-

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wise so closely associated with the law of spiritual healing, that I am as yet unable to distinguish between them if there is indeed any difference. In another article I have sought to show the method whereby these material impressions are carried up to the soul through brain impressions, and thus become soul-impressions; and have also attempted to show the method whereby similar brain impressions are falsely created through the influence and the power of some will, through which false brain impressions, the soul itself permits itself to be deceived. In none of these matters will I repeat; they were then written for my present use in tracing and seeking to discover the law I am now seeking to explain. With this long digression we are now ready to consider the miracles which Christ performed upon the hills of Galilee.

This miracle wherein Christ cast the devils out of two persons and permitted them, or directed them to enter into a herd of swine, resulting in the destruction of the entire herd, is one of the most important miracles performed by Christ while on earth. Its importance lies wholly in the fact that therein Christ used and thereby revealed to the world the existence of this law which we have been and are now seeking to explain. It is the law of the control of the will-power and of the functions of that will-power, of one being, by the stronger character and the stronger soul-powers of another, the controlling being, wilfully asserting such control. All the conditions under which

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this law may become operative and may thus be declared through its effects, seem to be combined in the facts shown in connection with this use of the law by Christ. This truth only makes the more certain the assertion which I now make, that the divine purpose concerning this miracle was, to declare this law to both the human and spiritual intelligence of man, in a form and manner so full and so comprehensive in its application, that when undersood this revelation should neither be doubted or be misunderstood. The miracle shows concerted and united effort on the part of the possessing devils, whether they numbered only two or a legion. By this recorded fact Christ declares that in the use of this law there may be concerted action on the part of two or more beings; through the facts stated this control over the possessed men, is shown to have been absolute and complete, it was full possession; in like manner it is shown that the possessing devils, spiritual in their existence and nature, could and did exchange thought with the Being Christ, through their spiritual power of thought transference, which thought was received by Christ and answered by Him. Whether such receiving and answering of spirit thought by Christ was accomplished by and through this same power in Him as a part of that perfect spiritual nature and endowment of the human nature which He had assumed through human birth and material existence, or whether it was accomplished through His

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divine powers direct, is immaterial in this study. Christ, through that perfected human character which was His after He had overcome and forever mastered those human frailties and weaknesses which had come to Him as an inheritance through His human birth, was a perfect spiritual being, upon the plane of human existence, and as such possessed the power which under this law was manifested through this miracle. I prefer to believe that Christ acted as such perfect spiritual being upon the human plane of His own existence, in performing the miracles wherein this power was manifested, rather than through the exercise of those infinite and divine powers which were His as attributes of the divine in Him. I prefer to believe this because, He gave to His disciples, and declared that they possessed, the same powers which He Himself manifested, even declaring that all things which He Himself did, they could do. I believe it further because had Christ used powers and called into action laws above the plane of man's spiritual existence, and His own perfect spiritual existence on this same plane, these powers and such laws thus used, would have been beyond the possibility of man's comprehension, and would have so remained forever. Christ's revelation of all truth was brought to the spiritual plane of man's existence, and contains nothing beyond the comprehension of a human soul which has attained perfection upon this the higher plane of its own creation. Christ, therefore, under a

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law attaching to the plane of His own spiritual existence and by use of a power, which in man, is a soul power, the strength of which is in direct ratio to the perfection of the life which is spiritual, and therefore was of the highest possible strength in the Christ-being, purposed, commanded and willed that the devils release their control over the two men whom they possessed, and in obedience to such power, stronger than their own, either individually or combined, they came out of the men, leaving the physical and the intellectual of these men again subject to their own weak wills. This part of this miracle reveals and declares this law in its operations upon the spiritual plane of man's existence whether his existence therein is before or after human death. This is not all that Christ chose to declare of this same law, and therefore follows the request of the devils to be permitted to enter the herd of swine. The destruction of that herd was a necessity in order to declare to men the truth of the possession of the herd by the devils, and to fulfill this necessity the herd was destroyed. The revelation thereby is this, that this same law is operative upon planes of manifested life lower than the plane of man's spiritual existence. I have before sought to show that the spiritual existence of man is an evolution out of, a development from, animal life upon a lower plane than that manifested by human existence. If I have failed to present that truth by language which can be received, then I must fail in declaring

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the balance of the revelation of truth which is contained in this miracle. It is thus that in the revelation which Christ brought to earth, one truth is ever dependent upon another, which is nearer to man's human life and is easier of comprehension by man. I now realize that I have been led in ignorance on my part, from the bottom upwards, truth by truth, and truth still following truth, until finally the light came to me when from the viewpoint of the highest truths attained I could review the way over which I had been led so mysteriously to myself by a power, a thought power which never wavered or hesitated at any stage from the very beginning. It was the only way to reach the higher truths and unaided I could never have passed over this way and attained the conscious joy of that very little which I have thus learned of the life which is my own, and ever shall be mine; of the life which is my God's own uncreated existence; of the revelation of that life which is declared in individuality through the human and spiritual life of Christ the Son; of Holy Spirit, the ever present voice of God the Father, with the soul of man; of Holy Spirit as Comforter, who is ever present and ever declaring the truths of the Christ-revelation to the human soul which seeks these truths. To that Spirit of Truth, promised and sent of God, by means and through methods, beyond the ken of human knowledge, I owe all I am and all I ever shall be. I myself am nothing but an instrument guided by an unseen

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hand, by a power, to resist which would be to me spiritual death, and yet from the day when I sought, unwittingly, to enter into fields of knowledge through a forbidden entrance, down to the hour in which I write these words, my will has been ever free and untrammelled, my powers have ever been my own, uncontrolled, and my thoughts have ever been led by thoughts alone. I am myself the master of my own soul-powers and ever have been the same, never yielding such control to any power or influence outside myself for even an instant of time. I therefore have never experienced aught of that concerning which I now write. It is a truth declared through our material existence and therefore does not have to be individually experienced in order that it should be known to us, as it would have to be if it was a spiritual truth declared through our spiritual existence alone.

These devils, beings spiritual in their existence, and presumably created upon the human plane of existence, sought the permission of Christ that they might enter into the herd of swine, and such permission was given unto them. This means that the same law of control which enabled them to enter into and control the two men, attaches in some degree to the life which is below human and which therefore has no spiritual existence above the state of oblivion. It is a power which goes with the gift of life, and is manifested upon all planes of life where such manifestation becomes

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possible. I have called it a spiritual power and such it is upon the human plane of existence. When manifested upon the lower planes of existence it should more correctly be designated as a life-power; a power belonging to the life itself and not to the physical being or form through which that life is manifested. As such life-power attaching to animal life manifested upon planes lower than human, this power of control, this law of control, are subject to the observation and study of man's intellectual powers. Man by and through his superiority of character and of soul powers, that is, of life powers upon the human plane of his animal existence, exerts control over the will powers of the lower orders of animal life, endowed with less strength of character, and therefore weaker life powers. Also one order of animal life endowed with a certain strength of character and corresponding strength of life-powers, will dominate and control another order of animal life endowed with weaker character and consequently with weaker life powers. All such instances of domination, whether upon the spiritual and human plane of man's existence or upon the lower planes of animal existence are but a continuing and ever present revelation of this law of the control of the stronger character over the weaker character. The method of this control through the creation of false brain images carrying false and deceptive impressions to the soul of the human being and to the life of the animal lower than human, I have

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sought to explain in another place and will not repeat that argument here. In addition to this method and power of creating false brain images or sensations, which seem to be subject in large degree to the power of will, there is still a deeper and a more subtle law whereby one being may and does convey to another being an impression of its presence at least, if of nothing more definite, and this power of law is also used by human beings in their influence over and control of animal life upon planes lower than their own. It was through one of these laws and by one of these powers, or by the use of both of these laws combined and by the exercise of both of these powers combined, that the devils caused the swine to rush into the sea and to perish. In this manner did Christ declare and reveal to man the truth of the existence of this law of control whereby the stronger character with its stronger soul powers, may and does exert an influence amounting to some degree of control over the weaker character with its weaker powers. Knowing this truth, we may guard ourselves against its results. There is therefore an influence which comes from without us, for which we are not responsible, and which we cannot escape. Knowing this truth we are better prepared to resist this influence. Ignorant of this truth we are more liable to yield to this influence. It is not a temptation, it is a control greater or less in degree according to the strength of our own characters and the firmness of our own resistance.

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We are wholly irresponsible morally for our acts committed under and because of such control, but we are morally responsible for a failure to resist such control to the full strength of our weaker characters, and we are morally responsible for voluntarily yielding ourselves to such control and for placing ourselves in such spiritual, mental or physical relations with others as to make such control more easy and certain. From the beginning of divine revelation to the end thereof man has been warned against and forbidden these dangers. In spite of such warnings and prohibition, man has ever sought them and suffered through them. In ignorance of these truths, I passed through the forbidden entrance into this strange, unknown and ever facinating field of knowledge, and blindly wandered therein until through a power that was higher than I, that was higher than human, I was brought into an indistinct realization of these truths which I now seek to declare, and with the coming of that light I fled from dangers I had before courted.

In the foregoing and in that which has preceded it, I have declared the existence of a law of control effective through the spiritual nature of man and the life-powers of creatures below man, which powers correspond with the spiritual in man, and have sought to show something of its use in the greatest and most comprehensive miracle ever performed by Christ. The law of healing I have declared to be so similar in the manifestations of

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it which we are enabled to observe and study, that I believe them to be one and the same law applied to the accomplishment of different results. There is another declaration of this same law of the control of the stronger spiritual character over weaker spiritual characters, which was given by Christ to the human race through His miracles of the feeding of multitudes without the normal quantities of food at hand. The details of these miracles, as to numbers fed, quantity of food used therefore, and methods by which it was distributed, are all immaterial to this study. What we must seek is the law under which this miracle was accomplished. If we do not accept the assertion that all miracles are accomplished through the normal workings of laws unknown to us, and do not believe this to be the very truth, then it is useless to enter upon this quest for it cannot be satisfying. For myself I do accept it as truth that all the laws of God are changeless and everlasting, and that all which God purposes, all that He accomplishes, and all that He declares or reveals to His human children of His truth, is but an expression of such immutable and everlasting laws, whether we can so comprehend it or cannot so comprehend it. Therefore mankind has ever accepted as miracle that which it could not comprehend. This truth is embraced in and must ever form a part, of that highest conception which the soul of man through its spiritual intelligence can ever form of its Creator and of His revealed truth. In the miracles under

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study Christ controlled a multitude, satisfied their hunger, relieved their weariness, and sent them away refreshed, and He did it all through spiritual control, brain impressions coming down from the spiritual nature and not up from the physical being, and through experiences founded thereon which were to them, each individually, satisfying. This was but another use of this same law of spiritual control in its application to the human plane of our existence. In the miracles of casting out devils this law was declared and revealed in its application to the spiritual plane of man's existence; and in the entry of the devils into the herd of swine and its destruction in the sea, this same law was manifested and declared in its application to that life which is lower than human.

Christ lived as a human being in a human existence, and as such held human relationships with His disciples here in earth. These relationships pertained to human life and were two fold; first, those which were strictly human and physical, and second, those which were spiritual while His disciples were yet human. These latter continue to us His disciples in this our human existence, in this our day, and will so continue to all Christ's earthly disciples throughout all coming time. To us these relationships are the same as those which existed between Christ and His disciples while He was yet in the earth-life. We simply substitute the written record of Christ's earthly life and of that which He taught, in the stead of His actual

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presence and His actual words and deeds. In this manner we sustain the same earthly relationships with Christ as did His disciples while He was yet with them in earth, and we should study and know these relationships, to our own comfort and joy, just as did those of His disciples who were actually with Him in bodily presence. This is what I seek to do and thus lead up to a study of that second or spiritual relationship with Christ concerning which we may also know something, while yet in this our human existence. This in like manner will prepare the way for a future study of that spiritual relationship which exists and shall ever exist between Christ as a spiritual Being and the human souls of His disciples in their existence which is wholly spiritual, that is after their human death. The thought has ever come to me, as it no doubt does to all who love and worship Christ as a divine Being and a personal Saviour and Redeemer, "I should have loved to have been with Him while He was yet in His human existence, and thus so consciously near us in a physical relationship." This is the delusive dream of a soul longing to know its Saviour more fully and more clearly. It is a longing which comes from our first thoughts of God, our first knowledge of Christ, and with our first hopes, not yet ripened into beliefs, of a future spiritual existence for ourselves. This longing is but one of the many means which our Creator through infinite love and by infinite wisdom has brought to bear upon the soul of

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man to lead that soul back to a knowledge of Himself. I realize that in myself this longing for greater and fuller knowledge has been a powerful motive in the shaping of the course of my own life.

We first consider the relationship which existed between Christ in His human existence and His disciples who were companions and sharers with Him of that existence. This relationship was close and intimate physically, but was not close and intimate spiritually except perhaps in the case of the beloved disciple, John. It is doubtful if any of the other disciples who were His companions in His earth-life had as clear a conception of Christ as a spiritual Being, of Christ as a divine Being, as we, His disciples of the present day enjoy. I feel certain that we of this day, in this respect, are blessed beyond the greatest measure of their blessing, St. John only excepted. In all those things which pertain to human life and human environment it was impossible that any human being should be companionable with and close to the Christ-life which was human. This was because the Christ-life was perfect, perfect in its human existence, and all others were imperfect, and very imperfect in comparison. Upon the human plane of their existence therefore there could be neither congeniality of natures, thoughts, aspirations or longings, and it is upon these and upon these alone that all human friendships are founded. Therefore we of the present day, possessed of that higher spiritual development and

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knowledge which is the result of nineteen hundred years of spiritual progression, back towards that state of spiritual perfection in human existence, which in the beginning endowed and adorned our race, through the record of Christ's human life and of that which He said and did as a human Being, may come into a nearer and more satisfying human relationship with Him than was possible for those who were His immediate followers in their joint human existence. Of this as a truth I now feel satisfied, and thus am enabled to put aside this earlier thought of deprivation, and rejoice that I live in this day and share with my fellow men an advanced degree of spiritual development and knowledge over that possible to Christ's immediate followers in the days of His earthly ministrations.

The second of these relationships with Christ, that we must consider, is that which is spiritual, while our life is yet human. This relationship depends wholly upon the degree of our spiritual development and knowledge. In all that is dependent upon this spiritual relationship we have no advantage whatever over those who were Christ's first and immediate followers, unless it be that advanced spiritual development and knowledge makes it easier for us to enter into such spiritual relationship with Christ than it was for them. If this be true it is offset by that which is required of us in greater measure than was required of them. This spiritual relationship between Christ

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as a spiritual and divine Being and the soul of man in its spiritual existence which is human, is and ever must be the spiritual problem of the ages. No other can approach it in importance and in results. It is the door and the only door through which the human soul can possibly enter into its moral state of spiritual life, while that soul exists in its earth-life, and if therein it has opportunity to so enter and refuses so to do, that opportunity can never come to it in its existence which is wholly spiritual. The reasons for this are not because it is the purpose and the will of God that it should be so, but they lie wholly within the soul itself as the never failing effect of a positive cause, which cause is the free choice of the soul itself. We therefore cannot pass this truth lightly for it is the burden of the thoughts, the acts, the teachings of Christ throughout all His human ministry, down to the closing hours thereof. To specify such thoughts, acts and teachings, as they have come down to us in the records thereof, is wholly superfluous, for each should study them for himself in their application to this the greatest and the central truth of all Christ's revelation of truth.

A spiritual relationship between the soul of man during its human existence and the divine life of Christ as He now lives in His spiritual existence is essential to the salvation of every human soul, if such soul in its humanexistence, at any period, thereof, is possessed of opportunity, through

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a sufficient knowledge, to enter into such relationship. What constitutes that spiritual relationship, how it may be entered into and what the evidence of it is, are the three questions which every soul must determine for itself. It is for the aid of such seeking soul which may seek such aid, that this manuscript is written; that all which have been written through me before this one, have been given me; and that all manuscripts which follow this one either have been or shall be given through me. To express the thoughts which have come to me, or which shall hereafter come to me, as clearly as lies within the language at my command, is the divine purpose of my life-work, is the divine purpose which governed in my creation, in my environment and in my endowment. The highest joy of my earthly life is, and one of the highest joys of my unending spiritual existence shall ever be found by me in the fulfillment of this the will and the purpose of my Creator.

We first take up the thought of what this spiritual relationship between the soul of man during its human life and the divine life of Christ in His ever abiding spiritual existence must be in order that the soul possessing it may enter into the moral state of spiritual life. This thought presents the most profound problem that can ever be presented to a human soul, either in its human or in its spiritual existence. It involves an experienced knowledge of the existence of God, its Creator, and it involves an experienced knowledge

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of the Christ-revelation. With this knowledge, experienced, all other possible spiritual knowledge lies open before the soul possessed of this experience. The degree of such experience and of the knowledge derived therefrom, is a variable possession in the experience of every human soul, both in its earthly existence and in that existence which is wholly spiritual. That variation extends from that slightest possible experience upon which the slightest possible spiritual knowledge may be founded, up to and including that perfection of all spiritual powers and of all spiritual knowledge founded upon experiences derived from such perfect powers, which perfection constitutes that ultimate oneness with Christ and oneness with the Father which is the basic thought of a manuscript following this in the sequence of soul-development. It is therefore along the lowest ranges of thought and to the plainest of our human soul-experiences that we must now confine our thoughts. This spiritual relationship which the soul of man during its earthly existence must have with the divine life of Christ as Saviour and Redeemer, must have a limit downwards, although it cannot have a limit upwards, at present conceivable to the soul. Concerning this upward limit therefore we need give no thought, but concerning this downward limit we must give the most conscientious and the plainest of all that assisted thought that has ever come to me, for the everlasting spiritual state of the souls of men depend

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upon it. After all that I shall have thus expressed of such assisted thought, it must then devolve upon each soul for itself to determine for itself whether it is in possession of such spiritual relationship with the divine in Christ as to constitute any degree of the moral state of spiritual life. The clearest expression of the thought which comes to me in the study of this spiritual relationship, is this; it must be founded upon, and grow up out of a spiritual acceptance of Christ, as divine in His Being; a spiritual recognition of individuality in the life of the Father declared through the Being, Christ; a spiritual recognition that Christ in declaring these spiritual truths to a human soul, assumes a new relationship with such soul, which relationship is that of Revelator or Declarant of spiritual truth, which relationship also constitutes Him the Saviour and the Redeemer of that soul. This as far as I can perceive and can understand spiritual truth declared through spiritual thought alone, must constitute the lowest limit or degree of this spiritual relationship between the soul of man in its human existence and the divine in the Christ-life, which can possibly redeem such soul from the effects of human sin. I cannot catch any conception of any lower spiritual relationship between a human soul and the divine in the Christ-life, which can possibly bring a human soul through a new spiritual birth into new and ever increasing spiritual light and understanding. The Christ-revelation in its

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fullness is a revelation of all spiritual truth for all time and for all eternity to the soul which receives it. That revelation can never be fully experienced, fully known or comprehended, because fully experienced, until the soul of man shall have reached that relative perfection which marks the utmost limits of all its finite powers which perfection shall become oneness with Christ in God, and which is the ultimate destiny of every human soul which accepts this spiritual salvation which comes alone, and can come alone, through this experienced relationship with Christ as divine in Being, divine in His office as Revelator, divine in His office as Redeemer and Saviour. This spiritual relationship between the soul of man and the divine in the everabiding spiritual existence of Christ, may be, in the human life of the soul, anything broader, clearer, fuller and higher than that which I have sought to describe, and it must so become if the soul continues in obedience therein.

I have thus described a relationship between the soul of man and the divine in the Christ-life which I have declared to be essential to the redemption and the salvation of every human soul. I have called it a spiritual relationship. I have now to declare the most fearful truth that I have as yet been called upon to record and I do it only because I feel within my own soul that it is absolute truth, and that I have been shown why it is and ever must be truth. This relationship between the human soul and the divine in the Christ-life

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must be a spiritual relationship, spiritually received and experienced. Such relationship, sought intellectually and sought to be received and entered into intellectually, is an impossibility. The human intellect with all its possibilities and with all the grandeur of its powers, can never receive nor accept God, the Father or Christ, the Son, as Saviour and Redeemer, to the salvation of the soul which it serves, either in this its human life or, in that spiritual existence which follows it. This is a truth which Christ taught to those about Him by every means and method whereby He might bring it to their comprehension. This truth has been reaping its ever ripening harvest of human souls from the beginning of human intellect upon the earth and will continue so to do, even to the end of human intellect upon this earth, and this harvest has ever been and ever shall be a harvest of spiritual death.

Christ has Himself declared the necessity for a new birth, a new spiritual birth, by language so plain and clear that it cannot be mistaken. That spiritual relationship into which every soul which enters into spiritual life must pass and which constitutes the only means of entrance into spiritual life, is in itself that new spiritual birth which Christ declared to Nicodemus. Can we as human beings comprehend the spiritual within ourselves? This is a problem of extreme difficulty to myself. I can in a measure comprehend the truth and the thought which expresses this truth, but I cannot

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declare it. I know that I am dual in my existence; I know that the Ego which is my soul, is distinct from and is superior to my physical powers, one and all; is distinct from and superior to my intellectual powers, one and all; and less clearly I now know that this same Ego, this same soul, is distinct from and superior to my spiritual powers, one and all. I am a spark from the life Divine, the life of my Creator, and this spark of divine life within me, is my very self in my highest existence. This my very self, my highest self, is endowed by the gift of independent existence with the two powers of will and thought, without which independent life cannot be manifested to either its own self or to another; without which it cannot be independent life. This, my soul, in addition to these two powers inseparable from intelligent self-existent life, is endowed with and served by physical powers and faculties during its human or physical existence; and in close association therewith is endowed with intellectual powers which use these physical powers for the human development and the intellectual development of the soul. Above and beyond these intellectual powers I know that my soul, my very self, is endowed with spiritual powers which pertain alone to a spiritual existence and which are wholly free from and independent of that existence which is physical or material, and which are also distinct from and free of that endowment of my soul which is intellectual. This knowledge as to one's own

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self is within the reach of every human being who seeks it with a diligence and a perseverance sufficient to acquire it. Every soul must know itself sufficiently to distinguish between these, its own distinct endowments, and must bring into use this its spiritual endowment, in entering into that relationship with the divine in the Christ-life which in its nature must be spiritual, and which is that new spiritual birth essential to the moral state of spiritual life, or redemption from the effects of sin. To the attainment of this soul-experience the physical endowment and powers can give no aid, neither can the intellectual endowment and the intellectual powers give aid; all must come from and be done by the soul's spiritual endowment and powers. While this is literally true, yet influences arising out of the physical endowment and powers, and influence flowing from the intellectual endowment and powers, may both be brought to bear upon the soul, leading it into a use of its own spiritual powers, and such influences are always helpful when sanely and discretely used. I can make no clearer by expressed thought, what this spiritual relationship between the human soul and the divine in the Christ-life, is; the clearer realization of it must come from a spiritual experience, and such experience will at the same time declare to the soul its own new birth and its own possession of spiritual life.

I have come to recognize my own life, my very self as a spark stricken from the infinite life of my

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Creator and endowed with the power of will and the power of thought, as inseparable from individualized intelligent existence. To these two powers inseparable from individualized intelligent existence, I find that my Creator has given to me the additional power of choice, which is neither more nor less than absolute freedom of will, that is this will power is uncontrolled by the Power which bestowed it. This will power uncontrolled, and this power of thought, constitute within ourselves, one and all, a part of the infinite and uncreated life of God our Father, and to this extent we exist in the image of our Creator. We have therefore within ourselves, a part, a portion of the eternal and the infinite life which is God. That which we may thus recognize and know of God within our own selves, is not of itself sufficient to declare God unto us with that satisfying knowledge and experience which is salvation. The reason for this is that to these two powers of will and thought, inseparable from all individualized intelligent existence, our Creator has given us the additional power of choice and has endowed us as human beings. This endowment as human beings means, a physical or material existence during a human life of some period of duration, and with such human life an endowment of physical senses, faculties and powers, and in close and intimate association with these an intellectual endowment for development and use during this human period of existence. In addition to this physical and intellectual endow-

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ment our Creator has bestowed upon us a spiritual endowment embracing powers wholly separate from and independent of both the physical and the intellectual endowment. These endowments added to our individualized intelligent existence with its inherent powers of will and thought, constitute us human beings and fix our relationship as such with God our Creator. These thoughts should prepare us to receive Christ's teachings through the words whereby the beloved disciple, St. John caught and declared them, "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." In these words, precious in their hidden meaning, Christ our Saviour, has declared this spiritual endowment of which I have spoken; the endowment above and beyond the physical powers and senses of our human existence; an endowment equally above and beyond our intellectual endowment, in so far as that works through and in association with the physical senses, faculties, powers and existence; an endowment which connects us through an accepted and recognized Christ, with the very life and Being of God our Father. This is the endowment, and these the darkly hidden powers, which I have through so many years of my own life sought to know, and in some slight measure un-

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derstand, and it is the results of all those years of aided thought and directed labors, which I am now preparing to leave in a manner and form wherein I may hope that it may prove an aid to others who may seek as I have sought, to know themselves, to know their God, to know Christ and the Christ-revelation, even as it may be given to them to know these things in their earth-life.

All spiritual truths cannot be comprehended in our human existence; some can be partially comprehended, a few perhaps may be fully comprehended, and for the comprehension of the balance we must await an eternity to come wherein our moral state of existence must be that of spiritual life, if such comprehension shall ever be ours. A few of the simpler and plainest of these truths we have sought to understand; a few of the more hidden of these we have gone out after with earnest longing thought, thought that could avail nothing without assistance. It is alone by and through our own earnest, longing thoughts, thus assisted, thus led, thus illumined, by that Spirit of Truth, the Holy Ghost as Comforter, whom Christ so plainly and clearly promised unto His disciples, to be sent from the Father, when He Himself should have departed from them, that we can comprehend anything of these more hidden spiritual truths. The truth of this nature to which we would now turn our thoughts, is, why was it expedient for His disciples that Christ should go away? Why would the Comforter not

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come unless Christ departed? And what new relationship is created between the human soul and its Creator, because of the going away of Christ and the coming of the Comforter? These three inquiries are all involved in one study and they are all declared in the words of Christ spoken to His disciples as follows: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." Our thoughts first turn to that expediency which required that Christ should go away, and to what is implied in that going away. Christ in His Being was, is, and forever shall remain, a revelation of the personality and the individuality of that infinite and eternal existence which we know and worship as God. Christ was, is, and forever shall be such revelation alone to the souls of men who receive, worship and accept Him as in very truth, divine in His Being, coexistent with the Father, and a manifestation of that unity of existence which is God. The souls of men who do not thus receive, accept and worship Christ as divine, can receive no other revelation of God and shall forever remain in utter darkness concerning Him which must inevitably result in a denial of God's existence. Christ therefore in His Being represents and reveals God; He did not do this through His human body, for this was a mere incident, though a necessary one, entering into the Christ-revelation; neither does He do this through

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His spiritual existence, now and forever continuing, for this also is a mere incident, although a necessary one, entering into the Christ-revelation. The soul of the disciple and worshipper of Christ, must seek and must find that revelation of God the Father, not in the human body of Christ, not in the spiritual existence of Christ, but in the Being, Christ, which is above and beyond both these. Such revelation of the Father through the Being, Christ, could not possibly come to any of the disciples of Christ while He remained with them in human form. To do this was beyond the power of soul-development during its human life. It will require the soul-development of our spiritual existence to receive and accept this revelation of the Father's existence, through the Being, Christ, separate and distinct from both His human and His spiritual existence. Because of this truth Christ declared to His disciples that other truth that it was expedient, aye necessary, that He should go away. The Comforter could not declare Christ to them as a revelation of the individuality and the personality of the Father, while Christ remained with them in bodily form.This truth implies also a higher truth, which I have not as yet either the strength or the understanding to declare, but which I can now see lies before me as a part of an unfinished work which I must yet accomplish.

The human life of the disciple of Christ is individual and is independent of the human life of every other disciple of Christ. That which one

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disciple does is no criterion for that which another disciple ought to do. That which was the duty of the disciple Peter, was very different from that which was the duty of the disciple John. The ministry of the disciple Peter was limited to the age in which he lived and largely to the people with whom he came in contact; the ministry of the disciple John was broadened to include and cover within the scope of its immediate influence, all the people of all the world, who should ever seek any of the spiritual truths declared through the Christ-revelation, even down to the end of time. Neither could have done the work of the other, and no one human being could have done the work of both. Christ declared this truth by His words addressed to Peter, and by His words concerning John, in answer to Peter's inquiry. That inquiry of Peter was natural because of Peter's human nature, and human nature is the same to-day as it was in the days of Peter, and therefore Christ's answer to Peter's inquiry concerning his co-disciple John, must ever stand as an answer to that same inquiry, whenever and wherever made among the disciples of Christ, as long as human life continues. My work I can do because God has created me for that work and has endowed me for it; your work I cannot do because God has created you to do that work and has endowed you for it. If I should attempt to do your work, unfitted as I am for it, my efforts and my life would be a failure; if you should attempt to do my work, unfitted

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as you are for it, your efforts and your life would be a failure, and neither would be properly or profitably serving the Master. I see this truth; I feel this truth; I know this truth, and I am following this truth and shall so attempt to do to the end.

The purpose and the spirit of this manuscript, is to so present the Christ-revelation, that the disciple of Christ may recognize therein its declaration of the individuality and the personality of the eternal Creator, our Father, God. The recognition of this declaration and this revelation, must come, at some period of its existence to every human soul which shall everlastingly continue its worship of God, the Father. The reason for this is that it is the only revelation of such personality and individuality of the Father, which can ever come to a human soul, either in its human existence or in that existence which becomes wholly spiritual. Such soul must forever know the personality and the individuality of God the Father through the personality and the individuality of Christ, the Son, who came forth from God, assumed human form and through that human life and form assumed an unending spiritual existence, in order to reveal and declare this truth to the souls of men forever. This truth, this revelation must be sought and must be eventually found not through the human form and human life of Christ upon the earth, neither yet through that spiritual existence of Christ which springeth therefrom, but it must be sought and must eventually be

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found, if found at all, through the Being, Christ, as declared by and through the entire Christ-revelation. Can the human soul rise to this conception of the Christ-revelation of this truth? It can do so alone through the aid and the guidance of the Spirit of Truth, the Comforter. In this study of some of the truths which Christ taught while upon earth, I have limited myself to those truths which have come to me in thought as bearing upon this exalted recognition and acceptance of this Christ-revelation, upon which the final salvation, the moral state of spiritual life, of every human soul depends.

We have now considered something of what Christ taught by His words and acts during His brief human ministry. It remains for us to consider something of what Christ taught by and through His death, His spiritual resurrection, and His continued and never ending spiritual existence. This is a theme and a revelation which must be viewed from the spiritual side of our own existence. It cannot be successfully considered and comprehended as a physical event happening in the life of a human being, neither can it be so considered intellectually alone, without the aid of the spiritual within ourselves. Until the human soul learns that its own physical and its own intellectual phases of its existence are the subordinate parts of its entire existence, and that its own spiritual existence is the predominant and the chiefest part of its own existence, can it hope to

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ever comprehend the mysteries of the death, the spiritual resurrection and the unending spiritual existence thereafter of Christ, its own Saviour and Redeemer. These mysteries begin in our human life but I am now satisfied that they do not and cannot end with it. Christ, through His human life and bodily form, assumed and shall ever possess a spiritual existence like unto the spiritual existence of the human soul. In such spiritual existence Christ must forever bear a relationship with the spiritual existence of the soul of His disciple and worshipper, which is analogous with that physical relationship which existed between Christ in His human or earthly life, and His disciples and worshippers. That earthly relationship was probably never fully known to or appreciated by any other than the one beloved disciple St. John, and it was revealed to him spiritually through his own wonderfully developed spiritual nature. A similar mystery and a similar difficulty of understanding of the relationship which must exist between Christ's spiritual existence and the spiritual existence of His disciple and worshipper after human death, begins now to appear to me to be inevitable, and the study of this theme which can only come through assisted thought, and on a plane of assistance the highest ever vouchsafed to man from his Creator, now rises up before me as a part of an incompleted work required of me. Its consideration is not entered upon in any manner whatsoever in this manuscript.

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That Christ should die, and that His death should be unjust and cruel, was as much a necessity for the salvation of the souls of men, as was it a necessity that He should come to earth as a revelation of the Father and of the Father's truth. This is true because of its appeal to that inborn power and passion of human sympathy which has been an element, strong or weak in the endowment of every soul created human. Human sympathy therefore became an aid, amounting to a necessity, in the leading of the souls of men to seek the spiritual truths of the Christ-revelation. The human death of Christ was therefore a necessity because of two truths; first, because He assumed a human existence through human birth, and such existence could only end through human death; and because an unnatural, cruel and inhuman death, preceding a natural spiritual resurrection was a necessity to firmly fix the attention and the thought of His disciples, then living, and throughout all time to come, upon this natural spiritual resurrection, and upon the truths revealed thereby. What are these truths? We can answer in part only by saying, that the greatest of all these truths in its effects upon the human race, is the assurance thereby given of the spiritual existence of the soul after human life has ended. This is the indisputable proof of such existence to all those who accept the Christ-revelation. Beside it they have no other evidence of this truth, outside their own selfexistence and the indefinite

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statements of that assisted human thought which constitutes divine revelation, of an order wholly different from the Christ-revelation. Such divine revelation, has never yet been able to cast out from the souls of men the dread, the doubt, the fear, that human death is but an unending sleep in a realm of oblivion. To forever cast out such doubt from the souls of His disciples and worshippers, Christ arose from His human death by the force of natural law, manifested Himself unto His disciples by the force of natural law, and gave to them His final thoughts and instructions by force of natural law, and thereby revealed to all men receiving these truths, the law of resurrection, the law of manifestation, and the law of thought transference in spiritual existence of the soul. The arisen Christ thus confirms to His disciple that he himself shall arise, that he himself shall live, that he himself shall know others even as he shall be known by others.

We have now come to the close of this subject and manuscript which have weighed upon me heavily lest some word, some expression, some misexpressed thought, might lead to a wrong conception of that which I have sought to declare. To avoid this as far as possible this manuscript has been re-written entirely and has thus been brought into harmony with the thoughts which come to me in so far as it is possible for me to express them. With this I have done that which is required of me, no more, no less. How then can I

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better express the relief which I feel in thus closing this manuscript than by declaring that which it means to me and shall forever mean to me. It means to me a God, my Creator, my Father, whom I can approach and worship in the individuality and personality of His infinite and eternal existence, through the Being, Christ, who came forth from God to declare this truth unto the souls of men. It means to me, that throughout my own unending existence, I shall ever know my Creator, my Father, God, through this revelation of Him declared through the Being Christ, which revelation shall be to me ever continuing through the spiritual existence of Christ, assumed through His human life. It means to me, that Christ is the Saviour of every human soul accepting Him as such revelation of the Father, and thereby necessarily accepting His entire revelation of all spiritual truth the soul can ever know, which revelation must be its theme of thought and worship until its finite powers shall have reached perfection upon the plane of its creation and shall thus become one with Christ in God. It means to me, that Christ thus becomes the Redeemer from the effects of sin, for every soul thus receiving Him and His revelation, to the limits of its ability to comprehend that revelation, whether such ability be the most limited or the greatest. It thus includes in that redemption the soul which seeks it through a blood atonement and a sacrificial death of Christ, equally with that soul which seeks it through the

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Christ-revelation as such, and the truths declared thereby as they may be able to understand such truths. It means to me, that no human soul which seeks to find and know its Creator, and seeks that knowledge through an acceptance of Christ as divine in His Being and as a revelation of the Father, can ever be lost in spiritual death, save through its own abandonment of such search through its own doubts and wilful sin. Into this firm belief these thoughts have brought me and with that belief unshaken, when it shall be God's will to call me hence, I shall enter into a realization of that spiritual existence which awaits all human beings. It is with the hope that they may do for others what they have done for me, that I leave them for my fellow men who may seek these deeper and more hidden truths which can come only as the reward of protracted search and earnest effort. To all such I commend them.

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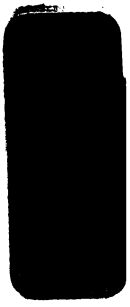


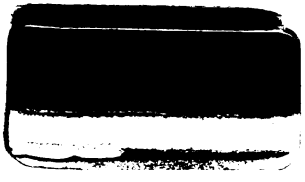
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